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ABSTRACT

This curriculum unit provides educators with 10 lessons designed to make sexuality education culturally relevant for Latino youth in grades five through eight. While affirming the traditions and characteristics of Latino families and cultures, this structured curriculum introduces sexuality as a lifelong process that goes beyond physical intimacy. Students are encouraged to explore the many ways of expressing themselves as males and females through activities, homework assignments, and classroom discussions. Parent participation sheets in both English and Spanish identify each lesson's goals and show parents how they can reinforce the lessons with their child. The curriculum was designed to help students: (1) identify how their cultural heritage influences their attitudes and feelings; (2) describe ways family and cultural factors affect communication about sexuality at home; (3) demonstrate steps for responsible decision making and peer pressure reversal; (4) understand common physical and social changes that occur during puberty; and (5) demonstrate positive ways to communicate questions and concerns about sexuality to the adults in their lives. The curriculum includes a section on how to use the unit and 10 lesson plans. An historical and ethnographic profile of Latino or Hispanic groups in the United States, demographic trends and family life issues surrounding the Latino presence in the United States, student workbook features, a Spanish word list, the parent participation sheets, and references are appended. (NB)

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CURRICULUM UNIT

La Sexualidad

Elizabeth Raptis Picco

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Series Editor

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Latino Family Life Education Curriculum Series

La Sexualidad

CURRICULUM UNIT

Elizabeth Raptis Picco
Illustrated by Ron Salinas

Latino Family Life Education Curriculum Series

Ana Consuelo Matiella, MA
Series Editor

Network Publications, a division of ETR Associates
Santa Cruz, CA 1990

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Preface and Acknowledgments

ETR Associates is grateful to the Carnegie Corporation of New York for the initial funding of The Latino Family Life Education Curriculum Series. The development of the first four units of the series—*Cultural Pride, La Familia, La Comunicación* and *La Sexualidad*—marks the beginning of a long overdue and important educational process, one that we are committed to nurture and develop. As ETR continues in the development of the Latino Family Life Education Curriculum Series, the hope and commitment is to genuinely represent the cultural richness of the population for which it is intended.

Author Acknowledgments

The author would like to gratefully acknowledge the invaluable information, insight and feedback she received from California and New Jersey educators regarding sexuality education.

She would also like to thank her brother, Peter M. Raptis, MA, for the contribution of his stories.

But most important of all, she would like to thank her mom, Armida A. Raptis, for providing the inspiration of the treasure chest story.

The author considers herself fortunate to have come across *Latino Families in the United States: A Resourcebook for Family Life Education*, by Sally J. Andrade; *Taught Not Caught*, by the Clarity Collective; and Peggy Brick's curriculum, *Positive Images: A New Approach to Contraceptive Education*. These resources have been invaluable and essential in supporting and encouraging the evolution of this curriculum unit.

A special thanks to Jerry Tello at CALMECAC, the Latino Mental Health Training Institute, Los Angeles, California, for contributing the Conocimiento y Poder Decision Making Model.

Editor's Note

The term Latino has been chosen as the cultural identity label for this curriculum because we believe this is the term that not only acknowledges our Spanish roots but also acknowledges our indigenous roots in the diverse cultures of Latin America and Africa. As Latinos, we have many things in common: our mother tongue, our Spanish ancestors, our strong sense of family, our respect for tradition, and our historical involvement and evolvement with Catholicism and its interpretation thereof.

There are many different opinions and feelings about cultural identity labels, and we strongly encourage you to find out what your students and participants wish to be called. Use whatever term is most appropriate and reflective of the group you are addressing.

It is very unlikely that there will ever be agreement on one label for all Latinos. There are two main reasons for this. One is that although we have many things in common, we come from diverse and separate cultures and socio-political realities. The other is that we continue to assert our desire to preserve and respect our individual and unique cultural identities.

Cultural identity labels are very important, as important as a person's name. To effectively work with this population it is essential to be sensitive to each person's self-identity.

The author and ETR Associates wish to thank both the Core Advisory Group for their guidance and suggestions, and the National Review Group for their involvement in the design and evaluation of the Latino Family Life Education Curriculum Series.

The Latino Family Life Education Curriculum Core Advisory Group

The following members of the Core Advisory Group, in addition to participating in conceptualization and design of the Latino Family Life Education Series, evaluated and critiqued the first two curriculum units of the series: *Cultural Pride* and *La Familia*. The role they played was a very special one as each unit will continue to reflect their educational philosophy and point of view.

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Background to the Latino Family Life Education Curriculum Series

The Latino Family Life Education Curriculum Series was conceived by ETR staff and leading Latino educators in response to a question asked by family life educators throughout the United States: "How can we begin to make family life education culturally relevant and appropriate for Latino students?"

The project that laid the foundation for the development of the Latino FLE curriculum series was the "Latino Policy and Program Guidelines Project" funded by the General Service Foundation in 1985. The goals of the project were to develop policy and program guidelines to assist school districts in providing culturally relevant family life education for Latino students, and to promote better decisions about sexuality and pregnancy as a crucial step toward reducing societal and cultural barriers to education and success of Latino youth in the United States. The project was developed in order to: (1) identify the issues of family life and sex education that have unique implications for Latino students; and (2) develop a cohesive statement of policy and program guidelines for the successful adaptation of family life education to meet those needs.

At the outset of that project, ETR staff conducted an extensive national search of family life and sex education curricula and materials in order to determine the resources then available to classroom teachers that were meeting the needs of Latino students. It was found that few materials addressed the cultural issues, and even fewer addressed cultural issues within a heterogeneous family life or sex education course. A review of the literature and curricula for bilingual education revealed little attention to family life education.

Subsequent to this national search, ETR Associates worked with Claire Brindis, DrPH, of the Institute for Health Policy Studies, University of California, San Francisco, and Manuel Casas, PhD, of the University of California, Santa Barbara to research the relevant psychological, sociological, educational, historical and demographic literature on Latinos in the United States. A synthesis of their findings and the implications for teaching family life education to Latino students provided the basis for development of a program and policy guidelines manual.

ETR Associates also surveyed 80 California schools with high populations of Latino students in order to identify how schools were adapting family life education for their Latino students. Interviews were held with individual teachers, parents and students to ascertain the needs of Latino students in family life education. That survey revealed that only three schools in California had even attempted to adapt family life curricula to the needs of their Latino students.

An advisory committee of eleven leading Latino family life educators was formed to provide expert guidance on the development of a manual of policies and guidelines and the identification of critical issues affecting the family life education of Latino students. After a review and compilation of the national search results, site visits and surveys of school districts, the Advisory Committee identified the critical issues most important in the provision of family life education to Latino students and made recommendations.

Three recommendations that were deemed as having the highest priority laid the foundation and conceptual framework for the Latino Family Life Education Curriculum Series. They are as follows:

1. Participatory classroom activities used in family life education classes should reflect the culture, background, situations and language of the student audience.
2. Teachers in predominantly Latino classrooms need additional materials, training and preparation in order to feel more able to teach Latino students in a more culturally sensitive manner.
3. Family life education for Latino students should include information and activities that address four content areas: (1) Cultural Pride; (2) The Family; (3) Effective Communication; and (4) Self-Esteem.

It is these four content areas which form the core of the Latino Family Life Education Curriculum Series.

The final step in the above-referenced project was to compile findings from the California survey and site visits, the work of Drs. Brindis and Casas, the Advisory Committee and ETR Associates Project Coordinator Nancy Abbey, into a manual and summary report. The summary report is entitled "Family Life Education for Latinos: Practical Guidelines for Schools." Selected materials from the summary report are provided in the Appendix section of this curriculum unit.

A special thanks to the members of the Policy and Program Guidelines Project Advisory Committee and ETR staff is in order.

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Introduction to the Latino Family Life Education Curriculum Series

For decades educators have been struggling with the challenge of how to make school curricula more appropriate and relevant to Latino students. A rise in teenage pregnancy rates and poor academic performance, often resulting in disproportionately high drop out rates, attest to the difficulties we have in meeting the needs of Latino students.

Those of us who are charged with educating Latinos know that a compelling need exists to provide them with greater and more positive opportunities that will empower them to overcome some of these barriers to their success.

The Latino Family Life Education Curriculum Series was developed in order to strengthen Latino students' self-esteem and self-concept and to begin to lay the groundwork for preventing high-risk behaviors. Family life education provides an opportune setting in which students can learn to develop skills and identify personal strengths that can improve the quality of their lives.

We hope that the Latino Family Life Education Curriculum Series can serve to make more treatable some of the problem issues that Latino students must confront in our society.

The Latino Family Life Education Curriculum Series currently consists of four curriculum units: *Cultural Pride*, *La Familia*, *La Comunicación* and *La Sexualidad*. *Cultural Pride* is the core unit and the first one developed. It sets the pace for the rest of the curriculum units and we recommend that educators use *Cultural Pride* as the lead unit. *Cultural Pride* is designed to strengthen Latino students' self-esteem at the roots of their identity, through a strong affirmation of family and culture. The second unit, *La Familia*, is designed to enhance students' self-esteem through the exploration of the family and affirmation of family strengths. The third unit, *La Comunicación*, strengthens students' communication and decision-making skills. The fourth unit, *La Sexualidad*, is an introduction to sexuality. Sexuality is presented as a lifelong process that goes beyond sexual activity.

How to Use La Sexualidad Curriculum Unit

Introduction

La Sexualidad was developed to provide teachers and others who work with Latino youth with some basic, introductory sexuality education material to help students broaden their definition of sexuality to more than just sexual activity. The basic principles of this unit are that sexuality is a lifelong process and that there are many ways of expressing who we are as males and females.

As family life and sexuality educators have discovered, providing young people with sexuality information alone is not enough. Learning is greatest when it strikes a personal chord within each student. Since we believe that information by itself may not be relevant to young people's backgrounds, lifestyles or cultures, we have included many opportunities to actively apply the information in the curriculum.

One word of caution when instructing Latino students is not to make assumptions about their background characteristics or attempt to categorize their behavior. I would like to pass on a valuable quote penned by a friend and colleague, Dr. Gene Chávez, who says, "There is as much diversity within a culture as between cultures."

This point relates well to the Latino students' reality in our country and our educational system. I recommend that teachers think of their Latino students as if they were on a cultural continuum. Consider the different levels of acculturation that students and their families may be experiencing. Use the diversity found in the classroom and the uniqueness of each student's reality to enhance self-esteem and affirm his or her place in the classroom.

Objectives

- Students identify how their cultural heritage positively influences their attitudes and feelings.
- Students explain what sexuality means to them.
- Students describe ways family and cultural factors affect communication about sexuality at home.
- Students explain the influence of family, peers and media on gender roles and expectations.

- Students demonstrate peer pressure reversal.
- Students demonstrate steps for responsible decision making.
- Students describe common physical and social changes that occur during puberty.
- Students describe the basic structure and function of the male and female reproductive system.
- Students list criteria for appropriate behavior toward the opposite sex.
- Students demonstrate positive ways to communicate questions and concerns about sexuality to the adults in their lives.

Key Components

The following is a brief explanation of key components of each lesson in *La Sexualidad*.

Background and Rationale - An introduction to the content and purpose of the lesson.

Teacher Preparation - Directions to the teacher about steps that have to be taken before the lesson can be implemented.

Time - An approximation of amount of classroom time the lesson will take.

Outline of Activities - An overview of the activities and the materials needed to teach the lesson.

Procedure - Step-by-step instructions on how to teach the lesson.

Summary - An explanation of what the lesson was intended to teach and an opportunity for asking questions and reviewing the lesson.

Homework - Suggested homework assignments designed to reinforce classroom activities (optional).

Student Activity Sheets - Worksheets designed for each lesson.

Special Features

Throughout the curriculum series, we have used established ways of conveying important values and cultural messages in Latino cultures. The intention is to acknowledge that there are traditions and characteristics in Latino families and cultures that are inherently useful and empowering.

Each lesson in *La Sexualidad* contains special features. Explained in this section are Spanish language usage, the *papel en la pared* and anonymous questions.

Spanish Language Usage

Spanish language is sprinkled throughout the curriculum in a way that is reflective of how Spanish is naturally incorporated into the daily lives of Latinos in the United States. Spanish words appear in italics and are defined in the Spanish word list provided in the curriculum and student workbook appendixes.

We suggest that teachers and facilitators utilize their students' familiarity with the Spanish language to help with the proper pronunciation of Spanish words. This will give the student an opportunity to be a teacher and will contribute to the spirit of helping and cooperation.

Papel en la Pared

The *papel en la pared* concept is borrowed from *Razalogia: Community Learning for a New Society* (Vargas and Martinez, 1984). Literally translated and used as a "paper on the wall," the *papel en la pared* appears in several lessons to illustrate visually to students the message of the lesson and to increase creative participation in the lesson activities. The use of a teaching tool that has a Spanish name serves as another affirmation that the Latino experience has something to offer to students in their learning environment.

Anonymous Questions

The use of an anonymous question box in a family life education unit, especially one on sexuality, is a way to encourage students to ask questions they are too embarrassed to ask in front of the class.

To start the process, the teacher passes out slips of paper to each student. In order to prevent those with questions from feeling uncomfortable, each student is requested to write something. It may be a question, feedback on how the class is going or input on additional information students want covered during the unit. The teacher then passes a question box to ensure confidentiality.

It is a good idea to review the questions that students have put in the box before the day that the questions will be addressed. The teacher may decide to address two or three questions a day as the unit progresses.

The following are some suggested guidelines to follow when using the anonymous question technique:

- All questions are valid. Students are welcome to ask anything except personal questions about the teacher or other class members.
- If you feel uncomfortable with a question, be honest about it. Students will respect that.
- You need not answer every question. Some will be inappropriate for classroom discussion.
- If you don't know the answer to a question, tell the class you will find out and get back to them.
- You may wish to refer advanced questions or personal questions to another source (e.g., parents, family members, clergy, etc.)

Answering Questions About Sexual Behavior and Orientation

There is debate regarding the appropriateness of teaching the topics of sexual behavior and orientation in the classroom, especially to middle school age youth. For this reason, it is strongly recommended that teachers consider the readiness of their students and the feelings of parents and families when deciding about presenting this information. Teachers are strongly discouraged from presenting this material without prior approval from the curriculum or family life education advisory committee.

One approach to this sensitive material that is acceptable in most communities is to avoid presenting these topics as separate units. Rather, throughout the program the teacher can answer student questions about sexuality, discuss the values inherent in these questions and refer students, where appropriate, to their parents and families and local religious leaders for further clarification.

Generally student questions about sexual behavior and orientation can be grouped into four broad categories, which, of course, overlap:
- Requests for Information
- "Am I Normal?" Questions
- Permission-Seeking Questions
- Shock Questions

Requests for Information

If you know the answer, fine. If not, it's okay to say, "I don't know." Refer the student to an appropriate source, or tell students you will find out and get back to them with a response.

Are there some values issues within the context of the questions? If yes, make sure various points of view are presented.

Is the question, although informational, one which you consider inappropriate for classroom discussion? Problems can be avoided if you have established, in the context of the class groundrules, an agreement such as: "All questions are valid. However, I will have to make the final decision about the appropriateness of each question for total class discussion. If you turn in a question anonymously which I choose not to answer, it is not because it is a bad question. I may feel that it is not of interest to all students or that I am not prepared to lead a class discussion around that issue. Please see me at the end of class if this happens, so I can try to answer your question privately."

"Am I Normal?" Questions

These questions generally focus on adolescents' concerns about their bodies and the emotional and physical changes they are experiencing.

Validate the concern with a comment such as: "Many young people worry that...," and provide information about what students can expect to happen during the adolescent years.

Refer students to their parents and families, clergy and other community resources for further discussion, if appropriate.

Permission-Seeking Questions

These come in two common forms, e.g., "Is it normal to...?" or "Did you...when you were growing up?" They may seek your permission to participate in a particular behavior.

Avoid the use of the word "normal" when answering questions. What is normal for some is morally unsanctionable for others. Present what is known medically, legally, etc., (the facts), and discuss the moral, religious and emotional implications. Be sure all points of view are covered. Refer students to parents and clergy for discussion of moral or religious questions.

Establish, in the context of the class groundrules, an agreement related to discussion of personal behavior, such as: "No discussion of personal behavior during class." If and when you get a question about your personal behavior, you can remind students of this groundrule and redirect the discussion to one of the pros and cons (religious, moral, medical, emotional, legal, interpersonal, etc.) of the particular behavior. Again, refer students to parents and clergy for further discussion of moral or religious questions.

Shock Questions

These questions are meant to shock the teacher and the rest of the class. Remind students of the class groundrule related to appropriate questions for classroom discussion.

Sometimes the shock comes not from the content of the question, but the vocabulary used. You can reword the question to defuse it, especially if you have previously established a groundrule related to vocabulary, such as: "Sometimes you may not know the correct word for something you have a question about. Use whatever word you know to ask that question, and I will answer using the correct (acceptable) word."

Responding to Questions About Personal Beliefs

Teachers in family life education classes inevitably are asked questions about their personal beliefs. Teachers' opinions about how or whether to respond differ. Some feel it is important to respond, while others believe their role as teacher gives their response too much weight. Teachers at ETR trainings have offered the following suggestions for handling these questions:

- Defer stating your opinion until student discussion has been completed.
- Don't share information about your personal beliefs.
- Emphasize that your opinion is just that, e.g., "Just because I believe this way does not mean that you should." Recommend that students ask the same questions of their families and/or clergy.

Adapting the Curriculum

Teachers, facilitators and other educators using this curriculum are encouraged to adapt and use it to meet the individual needs of Latino students. You are encouraged to take what you need and find useful and leave the rest. More important than content in this curriculum is the process of encouraging students to develop confidence and be proud of who they are, identify strengths, build self-esteem and improve their skills.

We encourage you to draw from the rich experience of your students to further enrich the activities of this curriculum unit and whenever possible, improve this effort.

The Latino Family Life Education Curriculum Series was developed for Latino students in and out of school. We hope that other nontraditional educational settings such as alternative schools, migrant education programs, drop-out prevention and youth enrichment programs, church groups, mental health clinics and English-as-a-second-language (ESL) centers can use the activities and ideas that are provided in these pages to enhance their services to all Latino students.

Although the curriculum was developed specifically for Latino students, we believe that students in multi-ethnic classrooms as well can benefit from the activities. Not only does the curriculum provide the opportunity for non-Latino students to learn about Latinos, but also for students of all ethnicities to understand themselves better in the context of culture. We encourage teachers to adapt the curriculum and extract those lessons which seem most appropriate to the individual students' needs.

Groundrules

Below are general groundrules that are recommended for use with this curriculum. We suggest you review them carefully with your students before you begin the curriculum and at any other time you feel it is necessary.

After you have gone over the groundrules, ask students to consider whether or not they can follow them. Are there any that should be deleted? Added?

Remind students that they have as much responsibility as the teacher for enforcing the groundrules.

- It is important to show respect for others. There should be no putdowns or making fun of others. All points of view are worthy of being discussed and respected.
- All questions are valid. (There is no such thing as a "dumb question.")
- It is all right for everyone, including teachers, to blush, feel embarrassed and not know the answers to questions.
- It is important to listen attentively and with respect.
- Everyone has the right to pass on activities or on answering questions they do not wish to answer. The teacher also may choose to answer certain questions individually with students.
- Be considerate of others. Don't talk while others are talking.
- Teachers and students alike should respect confidentiality. There should be no talking about class members' comments outside of the classroom. (Some teachers include in this groundrule that they will not be able to maintain confidentiality if what is shared is illegal or dangerous to the students.)
- Speak for yourself. Use "I feel" statements to state your opinions or feelings.
- If you have a complaint about the class, come directly to the teacher to discuss it.
- Students are encouraged to share what they are learning in class with their families, while maintaining respect for classmates' personal comments.

Student Workbook Features

The student workbook contains a description of each lesson, student activity sheets, and a Spanish word list. The *¿Sabes Qué?* is the only additional feature that is included in the student workbook that is not in the main text of the teacher's curriculum unit.

The *¿Sabes Qué?* feature provides the student with small bits of information that will strengthen his or her perception of Latino family life and diversity. Each lesson contains at least one *¿Sabes Qué?* A composite list of all the *¿Sabes Qués?* is provided in the appendix of the curriculum.

La Sexualidad Student Workbook is divided into ten lessons. Each lesson begins with an illustration that reflects the content of the lesson and an introductory page. The introductory page contains a summary of the lesson and the *¿Sabes Qué?*

All the student material necessary to complete the lesson, including student activity sheets and blank note pages, are located in the workbook.

See Appendix C at the end of this curriculum for a list of the *¿Sabes Qué?*

Parent Participation Sheets

We strongly believe that parents are the primary sexuality educators of their children and it is the school's role to supplement the education that occurs at home. Ideally, students are open and willing to discuss their curiosity with "askable" parents and sensitive teachers. Most of us have our own disappointing story about some educator's or parent's attempt to impart information and values concerning sexuality. We hope the parent participation sheets at the end of each lesson help enhance the school/family partnerships.

Together, the participation sheets and the parent/student homework allow for parents and students to learn from one another and reinforce what is taught in the classroom. Homework activities also provide family members an opportunity to learn about what is going on in their child's sexuality education program. We believe that parental involvement and support increases when parents are fully aware of what is being taught before the program starts and are kept informed throughout the program.

The following are guidelines for developing and implementing sexuality education homework activities:

1. Whenever possible, develop homework activities with students, allowing each student to choose the questions or case studies to be discussed with his or her parents.
2. Prepare students to interview or read to their parents to adapt to needs of non-English speaking or non-reading parents/adults.
3. Respect students' need for confidentiality. Do not require them to return parent/student work to class.
4. Develop thought-provoking activities that parents will be interested in.
5. Reflect what is happening in the classroom.
6. Start with non-threatening areas, and progress to more sensitive topics and issues for discussion.
7. Provide a structure for parents and students to discuss their values and feelings.
8. Include informational activities about reproductive anatomy and physiology.
9. If you feel it is important to give credit for homework assignments, keep the following points in mind:
    - Not all students will be able to do the assignments with their families. Offer an alternate activity for credit.
    - Use a tear-off form that parents sign and students return to class.

Teacher Readiness and Preparation

As a sexuality educator, you must spend as much time as possible preparing yourself before you begin this curriculum unit. It is not unusual for teachers to feel embarrassed or uncomfortable teaching the more difficult areas of sexuality. Although feelings of discomfort are normal, it is also important to acknowledge if you feel you need training in sexuality education.

There are excellent training opportunities in the field of sexuality education. For example, ETR Associates offers a special training in the use of *La Sexualidad* in the Latino Family Life Education Curriculum Series.

The following questions address some issues that may help assess your own position on the challenge of teaching young people about sexuality:

- Why have I chosen this subject and this curriculum?
- What topics am I choosing to include and focus on? Which have I omitted?
- How can I create a comfortable and supportive environment for learning to take place?
- Do I work differently with individual students than I do with the entire class?
- What special techniques or activities can I use to accelerate the learning process?

- How will I deal with surprising or controversial questions from students?
- If opting for a bilingual or multilingual approach, what languages will be featured?
- What human resources are available to me?
- What additional materials do I need for this curriculum? How many do I have access to?

"All of us carry a treasure chest with things that gold can't buy."

Lesson 1
The Treasure Chest

Background and Rationale

When we think of treasure chests, we generally think of Spanish galleons, jewels and gold. We may also imagine the discovery of all kinds of wonderful things beneath the sea or buried underground. Whatever images come to mind, they are usually things of value.

This first lesson of *La Sexualidad* includes a song, "Treasure Chests,"* written and composed by an esteemed teacher and leader in education in Santa Cruz, California. Her name was Minnie O'Leary. Although she died of cancer in 1981, she left for us her own treasure, *Songs of Self-Esteem.*

The theme of Minnie O'Leary's song "Treasure Chests," like the theme of this first lesson, is that each one of us carries a treasure chest inside ourself. The treasure within contains our cultural heritage and other values and beliefs we receive from our families.

This lesson sets a positive and enriching tone for the curriculum unit and affirms the importance of family and culture to Latino students.

The lesson begins with the definition of **cultural heritage**. The "My Treasure Chest" activity allows students to identify special qualities that have been passed down to them. With this activity, students can begin to express their cultural pride by writing about the contents of their treasure chests. Students are encouraged to discuss their discoveries with their families.

**To order a cassette of the "Treasure Chests" song or the complete songbook,* Songs of Self-Esteem, *write to Whitenwife Publications, 149 Magellan Street, Capitola, CA 95010.*

Teacher Preparation

To prepare for this lesson, take time to think of your own cultural heritage.

Have a cassette player if you plan to play the "Treasure Chests" song, or practice reading the song a few times before you present it to the class.

Time

Allow one 45-minute class period for this lesson.

Outline of Activities

Activity	Materials Needed
Treasure Chests	"Treasure Chests" student activity sheet and (optional) cassette tape Cassette player (optional) "My Treasure Chest" student activity sheet

Procedure

Treasure Chests

1. Introduce *La Sexualidad* curriculum unit. Tell students that during the next few weeks they will have an opportunity to explore and learn about sexuality.

   One of the concepts they will be learning is that sexuality is not just about sex. Sexuality is part of everyone's life. It is a process that begins when we are born, continues while we grow and develop and only ends when we die.

   Many things influence our definition of sexuality. Our parents and families are some of our most important teachers. Our cultural heritage also plays a role in shaping our definition of sexuality. Since all our families are different, the way they choose to teach us may also be different. This is part of our uniqueness and part of what makes us special.

2. Begin the lesson by providing a brief description of **cultural heritage**. Tell students that heritage is everything that is passed down to us by our families, such as traditions, holidays, stories, songs and beliefs. Explain that their grandparents passed on their cultural heritage to their parents. Some day the students may also pass on their cultural heritage to their children.

   To help students further understand cultural heritage, share a personal example from your cultural heritage, including stories, rituals, ceremonies, *dichos*, proverbs or holidays, that your family has passed on to you.

3. Ask students to listen to the song "Treasure Chests." Tell them to pay close attention to the words.

   Play the "Treasure Chests" cassette tape, or read the song aloud. You may want to play or read the song twice to make sure all students understand the song.

4. Tell students to look at the copy of the song in their workbooks. Discuss the following questions:
   - What does the song mean when it says that we all carry a treasure chest?
   - What is meant by "Some of us come from a distant land?"
   - What are some of the treasures that come from our families?
   - What are some of the treasures that are qualities, things you can't touch, things that money can't buy?
   - Why can't we buy those things that we carry in our treasure chests?

5. Tell students to look at the example of a completed "My Treasure Chest" activity sheet in the workbook. Tell them to use the activity sheet to fill their own treasure chests with short sentences that describe special things they have received from their families and cultural heritage.

   Note to teacher: If you have students who would prefer to draw their treasures, allow them to use that as an option. The importance of this exercise is self-expression.

6. When students have completed the activity sheet, give them an opportunity to share at least one of their treasures with their classmates.

Summary

Tell students that the simple song used in this lesson was written by a teacher who believed our cultural heritage was one of the most special treasures in life.

Encourage students to become aware of this special treasure and allow it to teach them and continue to enrich their lives. Emphasize that what we learn from our families is part of what shapes what we are today and what we could be tomorrow.

Just as our families pass on cultural heritage, values, beliefs and ways of being, they also pass on their ideas about sexuality. The next lesson discusses how some Latino parents teach their children about sexuality.

Extension

- For a creative writing project, have students write a short poem or essay about the pride they feel in their cultural heritage.
- Refer students to Latino poets and writers who have written about their cultural heritage and experience. Some suggested authors are: Corky Gonzalez, Gloria Anzaldua, Rudolfo Anaya, Victor Hernandez Cruz and Sandra Cisneros.

Treasure Chests

Some of us come from a distant land,
Some of us from nearby;
But all of us carry a treasure chest
With things that gold can't buy,
With things that gold can't buy.

Chorus:
And when we share our treasure chests,
We all grow rich, you see,
The riches in that treasure chest
Are what makes you and me,
Are what makes you and me.

Treasures come from years ago,
From countries far away,
Treasures come from our families,
Last year or yesterday,
Last year or yesterday.

Chorus

Holidays, games and stories,
Languages and songs;
Faith and courage and wisdom,
And ways to get along, and
Ways to get along.

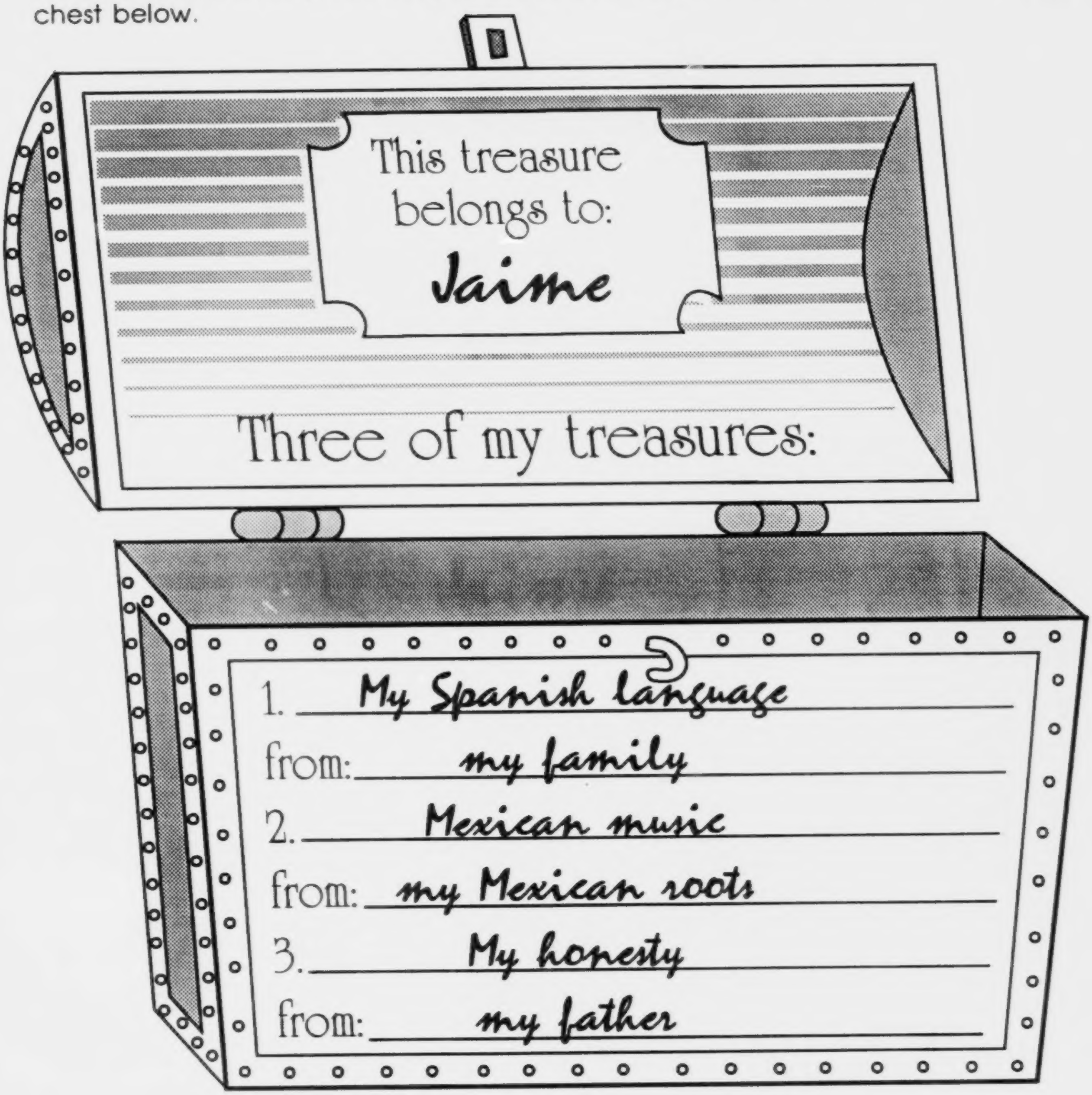
Chorus

Reprinted with permission. *Songs of Self-Esteem*. Capitola, CA: Whitenwife Publications.

My Treasure Chest

EXAMPLE

After you read or listen to the "Treasure Chests" song, think about treasures you have received from your family or cultural heritage. Write them in the treasure chest below.



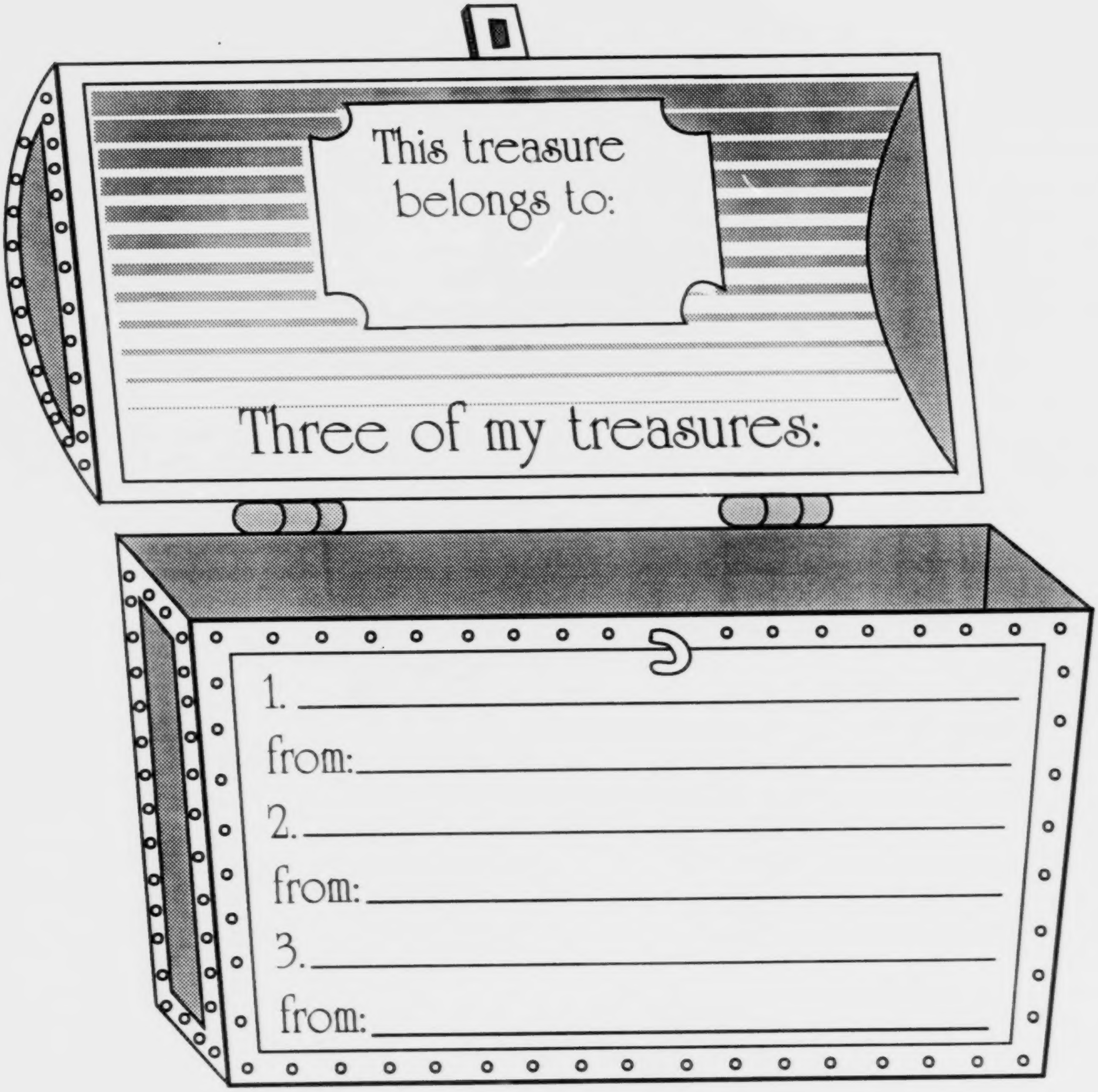
This treasure belongs to:
Jaime

Three of my treasures:

1. My Spanish language
from: my family
2. Mexican music
from: my Mexican roots
3. My honesty
from: my father

My Treasure Chest

After you read or listen to the "Treasure Chests" song, think about treasures you have received from your family or cultural heritage. Write them in the treasure chest below.



This treasure belongs to:

Three of my treasures:

1. ____

from: ______________________________________

2. ____

from: ______________________________________

3. ____

from: ______________________________________

I guess I was expecting my mom to get mad, but instead she told me, "Listen, mija, you are my treasure, tu eres mi tesoro."

Lesson 2

Mi Tesoro

Background and Rationale

La educación is an important and traditional Latino family value. One of the major roles of the adults in a traditional Latino family is to provide *la educación* to the children. *La educación* is not necessarily academic preparation, although that can be part of it. *La educación* refers to the character development of the person and the family as a whole (Tello, 1986).

La educación can be provided by any and all adults who have a position of respect in the family. Often young girls and boys will have several significant role models to learn from.

Stories and *dichos* are often used by Latino family members to pass on *la educación* and to teach children important values and expectations. The stories often deal with abstract concepts that are left open to interpretation. This lesson provides two such stories.

"Mi Tesoro" is from the author's own personal experience and conversations with her mother about sexuality. "¿Quién Te Lo Dijo, Nené"? is a collection of short vignettes from a boy's point of view, written by Peter Raptis, the author's brother.

Each story presents a different point of view and should prove thought-provoking and interesting to discuss. There are various ways of interpreting the stories, and we encourage you to explore these with your students.

We want to stress the importance of discussing sexuality in the classroom as well as in the home. Latino families are very diverse and have different styles of communicating. Communication about sexuality in traditional Latino families may be nonverbal and indirect.

We cannot expect all Latino students to respond openly in class or to feel comfortable about discussing sexuality. However, some Latino families may welcome an opportunity for their children to learn about sexuality at school.

Respect for elders and authority figures in the home may make it difficult for students to discuss or ask questions about sexuality at this grade level. We hope parent/student homework activities will help to enhance family communication.

This lesson helps students consider some family and cultural factors relating to the discussion of sexuality. It promotes acceptance of families' established ways of communicating with their children.

Teacher Preparation

Read "Mi Tesoro" and "¿Quién Te Lo Dijo, Nené?" stories before class.

Review pronunciation and write terms on the chalkboard:

albóndigas (al-BON-dee-gas) meatball soup with vegetables

cilantro (see-LAN-troe) herb used in many Mexican and other Latino dishes

hija (EE-hah) daughter

la educación (la eh-doo-cah-see-OHN) character development

nené (neh-NEH) young man

tesoro (te-SOH-doh) treasure or treasure chest

tío (TEE-oh) uncle

tortilla (tor-TEE-ya) flat pancake made of flour, lard, salt and baking powder

Time

Allow one 45-minute class period for this lesson.

Outline of Activities

Activity	Materials Needed
Introduction and Definitions	None. See Teacher Preparation.
Stories	Two stories: "Mi Tesoro" "¿Quién Te Lo Dijo, Nené?" "Mi Tesoro—Questions" student activity sheet "¿Quién Te Lo Dijo, Nené?—Questions" student activity sheet

Procedure

Introduction and Definitions

1. Begin the lesson by explaining to students the background for "Mi Tesoro" and "¿Quién Te Lo Dijo, Nené?" Explain that "Mi Tesoro" is based on the author's experience at age 14, when she first approached her mother with questions about her sexuality.

   Then explain that "¿Quién Te Lo Dijo, Nené?" is based on the author's brother's experiences at various ages with his questions about sexuality.

   Reassure students that you understand that some of them may not feel comfortable asking their parents and teachers questions about their sexuality. Tell students this lesson will help them understand why it is difficult but important to talk to parents and teachers about sexuality.

   Remind students that sexuality is a lifelong process. Note that they will be going through many changes as they grow and develop. Suggest that it may help them to know there is someone at home or at school to whom they can talk.

2. Review the Spanish words and their meanings.

Stories

1. Direct students to their workbooks to read the stories to themselves, or read the stories aloud to students, depending on your classroom needs. Allow 10 to 15 minutes.

2. Divide the class into four discussion groups. Assign two groups to discuss "Mi Tesoro" and two to discuss "¿Quién Te Lo Dijo, Nené?" Tell students to use the activity sheets in their workbooks to guide their discussions.

3. When students have had an opportunity to work in small groups, have them return to the larger group. Ask for a representative from each group to summarize the most important message of the story.

   Ask students if their parents or family members use stories to teach them things. Ask a few students to share some of the stories with the rest of the group.

Summary

Emphasize that all our families are special and different. Families may have different ways of teaching us about sexuality. The use of stories is one way to teach and pass on values.

Remind students that discussing family beliefs and traditions with family members may help them understand how to discuss more difficult subjects like sexuality.

Let students know that in the following lesson they will continue to explore and develop their understanding of sexuality. Remind them that according to our definition, sexuality is a lifelong process.

Homework Idea

Ask students to take a few days to think about how they would try to talk to their parents or another trusted family member about their sexuality. Tell them to write a story that describes what that experience might be like. Tell students to think about the following questions:

- What would you like to ask about or discuss?
- How would you start the conversation?
- What would be the best time to try to talk to a family member?
- Is there a special or private place where you could talk? If not, think of the kind of place you would like to have for this talk.

Recommend that students reread "Mi Tesoro" or "¿Quién Te Lo Dijo, Nené?" to guide them as they write their own stories.

Mi Tesoro

I walked into the kitchen to find my mother getting ready to make dinner. She was standing in front of the chopping block with a knife and a big bunch of *cilantro*, some carrots and green beans. I hoped that meant she was going to make my favorite soup, *albóndigas*.

Albóndigas is a meal in itself, a rich, spicy beef broth with small ground beef and rice meatballs floating among carrots and green beans. All you need to complete this wonderful meal is a stack of warm, buttered flour tortillas.

I had been out with my girlfriends most of the afternoon, shopping for knee socks and record albums. We went into many stores on Grand Avenue and talked about our boyfriends at the same time. There was so much going on in our lives. We were finally old enough to go out on group dates and to high school dances.

I sat down at our kitchen counter to watch my mother cook. I loved to watch her cook. She had so much confidence in herself and in her cooking that she never measured any of the ingredients.

I also wanted to take advantage of our time alone. Getting time to talk with my mother alone wasn't easy, with five brothers and four sisters wanting her attention at the same time.

After I saw my guess about *albóndigas* for dinner was right, I told her about my afternoon with Denise and Elvia. I showed her the beautiful red and yellow knee socks that I had bought to match my dress for the dance.

I told my mother how excited I was to be going to the dance with my boyfriend, Rudy, and my two best girlfriends. I also told her I was nervous about how I would look, about being around older kids at the dance and about how Rudy felt about me.

She stopped cooking and asked me why I was nervous about Rudy. "*Ay, ¡mi hija!* (Oh, my daughter!) What are you worried about? Has Rudy made you feel uncomfortable somehow?"

There was so much I wanted to tell her and ask her, but you know how parents can get—they seem to jump to conclusions for no reason at all and I didn't want to do anything that might make her change her mind about letting me go to the dance.

You see, my mom is the strictest mother ever invented. Don't get me wrong—she is nice, but sometimes I wished she was more like Denise's mom. Denise started dating by herself when she was 13! I think part of the reason my mother was so strict is that she had to be both mother and father, because my Dad had died a few years ago.

At first, my mother was pretty good about letting me do most things, until I wanted to date and have a boyfriend. No matter how much I begged or told her all my friends were doing it, she would simply put her hands on her hips and say, "*Mi hija*, I am not Denise's or Elvia's mother, and as long as you live in my house, under my roof, you will do as I say." End of discussion.

Thanks to my older brother and sister, however, she began to soften a bit. Finally, she agreed I could date and have a boyfriend, as long as I did not get too serious.

This night I decided I would try to tell her what I was nervous about. She sat down next to me, and asked me to tell her what was on my mind.

I said that I liked Rudy so much and was so happy to be with him that I wanted to show him that I really cared. I told her that I had a strange feeling when Rudy and I were together, like when we were dancing close or holding hands. I said it was a good feeling but that it also made me feel scared. I stopped. I couldn't say any more.

I didn't know what to expect. Part of me wished I could take back all my words, and part of me felt relieved to let my feelings out. I guess I was expecting my mom to get mad or upset, but instead she told me, "Listen *mija*, you are my treasure—*tú eres mi tesoro*."

Then she told me the following story: She said I was like a beautiful *tesoro* (treasure chest), which would soon attract admirers. Everything inside of this *tesoro* was special, because it was full of all the wonderful things that were me.

She said that I had to learn to take care of my *tesoro*. I should be smart and not let anyone else take anything from my *tesoro* until I was ready. Only I could decide when I was ready to share my *tesoro* with others.

"*Piensa bien, mi hija* (Think well, my daughter), before you give anything from your *tesoro* to anyone." I can still see her serious and concerned look as she said, "I have faith that you'll do the right thing. No matter what happens and what you decide to do, you should enjoy these years, because they are some of the best of your life."

As she took my hand in hers, she told me I would be going through a lot of changes. "I want you to know that no matter what happens in your life, you will always be *mi tesoro*, and I will always be here for you."

And with that she threw in the bunch of *cilantro* and put the lid on the pot.

Mi Tesoro—Questions

Please remember that there are no right or wrong answers to the following discussion questions. Your responses will come from your own experience and your impression of the story.

1. What did you feel was the most important message of this story?

2. How did the young woman writing the story feel about talking to her mother?

3. What was the mother trying to tell and teach her daughter?

4. How did the mother pass on to her daughter what she thought was a very important message?

¿Quién Te Lo Dijo, Nené? (Who Told You, Young Man?)

Instead of holding a regular gym class, "Hop" (the gym coach) asked all seventh graders to meet on the stage for a film. We walked up on the wooden stage, behind the thick maroon velvet curtains and sat on the steel folding chairs. We all knew it was time for "the film." After the film, Hop asked if anyone had any questions. I didn't; they didn't. No one did. We all knew the answers.

……

Carlos, Bobby, Butchy, Sergio and I and the rest of the Boy Scout patrol were on the second day of our camping trip. After a full afternoon of riding, we brushed the horses, stored the tack and prepared to build a large fire before nightfall. This was my favorite time of day. We would eat dinner and then lie in our sleeping bags and tell dirty jokes all night. I would spend the rest of the week trying to figure out what all the words meant. But I never told anyone I didn't get the joke.

……

The school's encyclopedia and large dictionaries had the best pictures and definitions. I got bored with my homework on the solar system, so I selected a large red dictionary and looked for the word "venereal."

……

My father died when I was 13, and we never got close to "the big talk." I guess he thought there would be plenty of time for those things, those talks, those times.

All fathers do.

After the church's sex education lesson, I told my mother that I now "knew," officially. She seemed relieved that it had happened—that I now knew, that she wouldn't have to tell me, that someone else had done it.

• •

Tío Victor picked me up at home on Hereford Drive. He was my favorite uncle. He took me camping, hunting, fishing and target shooting. We drove up the dirt road in his blue sedan. I was going to spend the day with him at the shooting range, but I knew that something else was on his mind.

As he tuned his radio, he told me that if I ever had a question about "anything," I should ask him—not my other uncles, his brothers—because he knew that they would give me the wrong information. I laughed and he laughed, and then I asked him what rifle we were using that afternoon.

¿Quién Te Lo Dijo, Nené?—Questions

Please remember that there are no right or wrong answers to the following discussion questions. Your responses will come from your own experience and your impression of the story.

1. What did you feel was the most important message of these short stories?

2. How did the young man writing in the stories feel about wanting to ask questions?

3. Where do you think the young man in the story got his information?

4. What was Tío Victor trying to tell his nephew?

Lesson 3
Defining Sexuality

Background and Rationale

The word **sexuality** brings up strong images in student's minds. It may make some Latino students sit up and listen; it may embarrass some students and make them uncomfortable; it may turn others off.

Ask students what sexuality means to them, and most of them will describe sexual activity or sexual intercourse. Others will respond with romantic notions of courting and marriage. Still others may not feel comfortable discussing such a personal and private matter.

Contemporary society and mainstream popular culture have contributed to a narrow and limited definition of sexuality. Helping students define sexuality is complicated in our time.

For the bicultural student, defining sexuality is further complicated. This student must deal with two sets of cultural norms and expectations in a society that is not always accepting of bicultural ways. This can be confusing and challenging for the bicultural student.

The purpose of this lesson is to help students broaden their definition of sexuality and understand that a person's sexuality goes beyond genital sexual activity. Students will have an opportunity to share their views and look at the different aspects of sexuality and how they can be expressed.

Teacher Preparation

Review general groundrules about respect and sensitivity for people's experiences, attitudes, feelings and the right to pass during classroom discussions. Review definition of sexuality from "Defining Sexuality" student activity sheet.

Time

Allow one 45-minute class period for this lesson.

Outline of Activities

Activity	**Materials Needed**
Groundrules	*Papel en la pared* and markers
Defining Sexuality	"Defining Sexuality" student activity sheet *Papel en la pared* and markers
Expressing Myself	"Expressing Myself" student activity sheet

Procedure

Groundrules

1. Begin the lesson by explaining to students that before we can start discussing **sexuality** we need to develop classroom **groundrules**. These groundrules are similar to rules that people make when they play games. Groundrules need to be established ahead of time, so each student is treated fairly and feels respected.

   Emphasize that it is very important for the students to help develop the groundrules, so everyone understands and agrees to them.

2. Ask students to take a few minutes to think about groundrules. What would help make discussion open and comfortable in the classroom?

3. Ask students for examples, and list them as "Groundrules" on the *papel en la pared.*

4. Ask students for group agreement to use groundrules as a basis for classroom discussions. Refer to the groundrules that are provided in the introduction to this curriculum, and incorporate any that may have been left out.

5. Keep "Groundrules" posted in a prominent place in the classroom.

Defining Sexuality

1. Explain to students that before we begin to discuss sexuality, we need to define it. A definition will help us understand what we will be learning and discussing during the next few weeks. It will also help us feel more comfortable about discussing sexuality.

2. Divide the class into small groups. Give each group one *papel en la pared.* Ask students to think about what sexuality means to them, and then take 10 minutes to list their ideas on the *papel en la pared.*

3. At the end of 10 minutes, ask for representatives from each group to post the *papel en la pared* and present the groups' ideas to the class. Remind the class to honor the groundrules and respect each other as they share their responses.

4. Review the *papeles* and ask for help in clarifying ideas. Ask for additional comments, and thank students for their input.

5. Direct students to the "Defining Sexuality" page in their workbooks, and present this definition of sexuality.

6. Refer to the "Different Sides of Sexuality" teacher page, and draw a triangle on the board or on another *papel en la pared.* Tell students that this drawing should help them see the different sides of sexuality. Ask them to look at the lists they've made and give you some examples of the different facets of sexuality.

   You may want to include the following examples:

- Physical: changing bodies—boys grow facial hair, pubic hair; girls grow breasts, pubic hair.
- Emotional: feeling attracted to someone; butterflies in the stomach when someone you like passes by; feeling sad if the person you have a crush on ignores you.
- Social: wearing earrings, make-up; wearing after-shave lotion; wanting to date; going to dances; having a *quinceañera;* lifting weights; wanting to join the army, etc.

Expressing Myself

1. Tell students that part of the way we express ourselves is as males and females. Another way of looking at this is that we are expressing our sexuality. This can include how we dress, talk, act with our friends or with special people we might have crushes on. It can include how we behave at home and the special times we celebrate with our families, such as *quinceañeras.*

   Referring to the triangle, explain that the physical changes that our bodies go through during puberty are beyond our control. They are part of the natural process of changing from childhood to adulthood. We do, however, have more control and more choices in the emotional and social aspects of the triangle.

2. Ask students to think for a moment about things they do to express themselves as males and females. Encourage them to think about things that are unique to their **cultural heritage**, as well as what they do at home, with their friends or when they are by themselves. Encourage them to think of positive things that make them feel special as males and females.

3. Refer students to the "Expressing Myself" student activity sheet in their workbooks. Have them complete the activity sheet individually. Then ask for volunteers to share some of the ways they express themselves as males and females. To affirm their cultural heritage, be sure you ask students to share things that are unique to their culture.

Summary

Emphasize that having a clear definition of sexuality helps us as we learn about and discuss all the different changes that happen to us during a lifetime. Our sexuality is formed in part by the traditions and beliefs that are practiced at home; by the messages we hear or see in music, TV, movies and magazines; and by friends who influence our lives. Learning about sexuality helps us learn more about ourselves, about others around us, and about the variety of changes we go through as we grow and develop.

The way we feel about ourselves determines the way we express our sexuality, and these expressions may change throughout life.

Extension Idea

As an optional homework activity, ask students for examples of how sexuality is portrayed in the media. For example, while listening to the radio or watching MTV or videos, they might become aware of certain statements that are being made about sexuality. Have students write down their observations and/or bring to class lyrics, magazines, posters, rap music tapes or other items that contain messages about sexuality.

Defining Sexuality

Sexuality is part of all of us. All human beings are sexual beings. It is a process that begins when we are born, changes as we grow and ends only when we die. Sexuality is how we see ourselves as males and females.

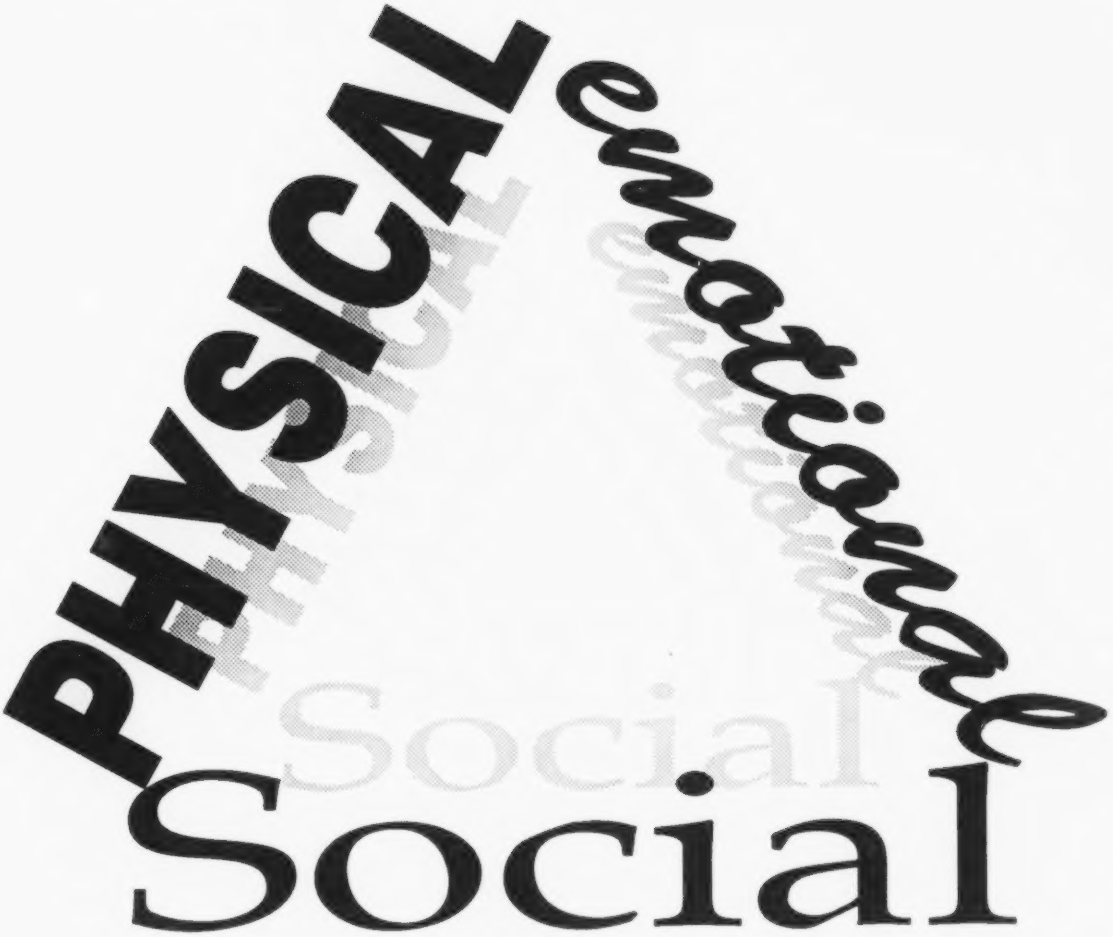
We can look at sexuality as having different sides, like a triangle. There is the physical side, which includes all the changes that your body goes through as it changes into an adult body.

There is the emotional side, which is expressed by your feelings, such as the feeling you get when the person you have a crush on touches your hand.

There is the social side, which is affected by your cultural background, including customs, laws and what others expect from you. The custom of the *quinceañera* is an example of this. The *quinceañera* is a social event in many Latino cultures. It marks when a girl can begin dating.

Having sex or sexual intercourse is only a part of sexuality. There are other ways to express our sexuality that have nothing to do with sexual intercourse.

Different Sides of Sexuality



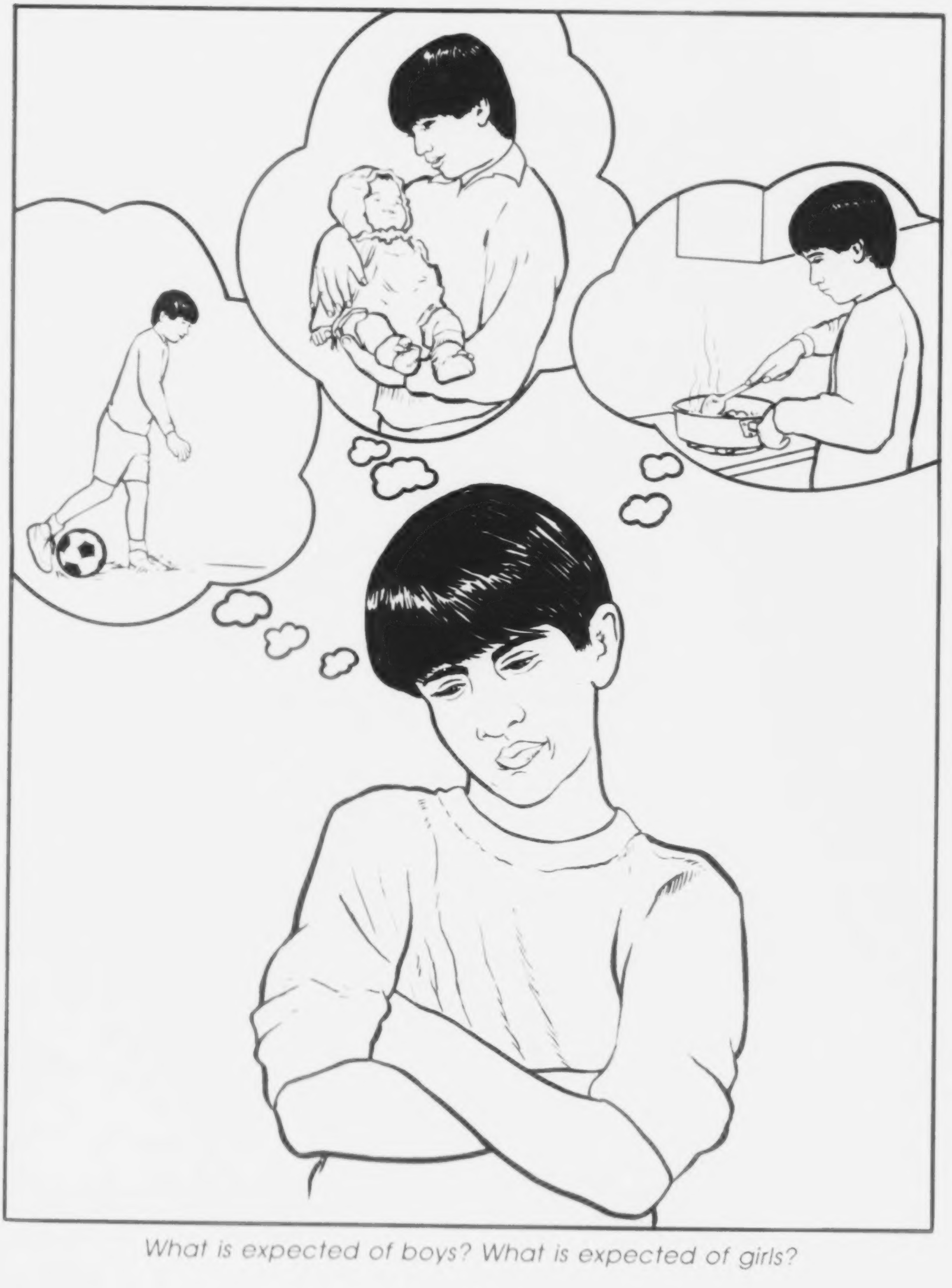
Expressing Myself

Part 1
How do you express yourself as a male or female? Check one of the boxes below. Then complete Part 2.

☐ male

☐ female

Part 2
This is how I like to express myself:



What is expected of boys? What is expected of girls?

Lesson 4
Gender Roles and Expectations

Background and Rationale

Besides some of the obvious physical and emotional changes that occur during puberty and adolescence, students are confronted with social and cultural influences that affect gender roles and expectations. Students may not be aware of these influences or the way these influences affect how students express themselves as males and females.

The gender role expectations that are passed on to Latino youth at home may be quite different from the expectations expressed by peers and contemporary media. Some Latino families, especially traditional and conservative ones, may have set specific standards for their children.

They may have standards for how their children dress, what kind of entertainment is appropriate and who the children choose as friends. These expectations and values may be in conflict with mainstream youth culture, peers and media.

In this lesson, students consider some of the expectations they have observed regarding their gender. They have an opportunity to discuss how these expectations influence their values and gender roles.

This lesson can help students understand that many different influences in their lives contribute to the development of their gender roles. These roles are another expression of their sexuality.

Teacher Preparation

Review the "Expectations and Values for Boys" and "Expectations and Values for Girls" students activity sheets.

Time

Allow one 45-minute class period for this lesson.

Outline of Activities

Activity	Materials Needed
Introduction	Chalkboard and chalk
Expectations and Values	"Expectations and Values for Boys" student activity sheet "Expectations and Values for Girls" student activity sheet

Procedure

Introduction

1. Remind students that in the previous lesson, we looked at some of the special ways our families teach us about sex and sexuality. Tell students that this lesson will help them identify influences in their lives that affect the way they express themselves and their sexuality.

   Some of these influences may be friends, television, MTV, magazines, movies and teachers. Each student will have a different set of experiences. This lesson will help students to assess the impact of their experience.

   To help students understand sources of influence, give them personal examples of things that have influenced you, your identity as a man or woman and how you express yourself. Examples could include the books you like to read, jewelry or clothes you wear, friends you choose, special role models or family members and sports or other activities that reflect who you are as a person.

2. Ask students to take a minute to think about what influences them. List these influences on the chalkboard.

Expectations and Values

1. Direct students to the "Expectations and Values" student activity sheets in their workbooks. Explain to students that there are two activity sheets, one about boys and one about girls. Ask students to complete the sentences on both activity sheets.

2. Read each sentence stem to the students for clarification. Ask students to complete the sentences individually and silently. Allow 10-15 minutes.

3. Divide the class into four groups. Ask each of the groups to take turns sharing the responses to sentences 1 and 4 on the activity sheets. Remind students of their right to pass. Allow 10 minutes.

4. Lead a large group discussion of the following questions:
   - How did it feel to share your responses with the others in your group?
   - What did you learn about what girls are taught?
   - What do you think is expected of girls?
   - What other insights do you have about girls' roles?
   - What did you learn about what boys are taught?
   - What do you think is expected of boys?
   - What other insights do you have about boys' roles?
   - What did you learn about how male and female roles are taught to you by your parents? by your friends?
   - Do you think we have a choice about what to be like? Give some examples of our choices.

Summary

Conclude that families, peers, culture and media all influence our gender roles—what is expected of us as males and females. Many influences can be positive and healthy experiences for us, and we easily accept them into our lives.

Other influences, however, may be in conflict with what we or our families believe and practice. This may cause difficulty or conflict within ourselves and our families. By understanding what is expected from us by the different influences in our lives, we enhance our opportunities to grow.

Tell students that these influences may change as they grow. They may find that certain influences will have less impact two or three months or two or three years from now. It is important for students to recognize the influences around them and how these influences affect the way students feel about and express their sexuality.

Homework Idea

Tell students to look in teen magazines or other popular periodicals, such as *Low Rider, Sports Illustrated, Sassy, Seventeen* or *Teen* to find ten pictures of boys and ten pictures of girls. Ask students, "What kinds of messages do you see in these pictures?"

Students can use the pictures to make collages that can be displayed in class. Suggest that they subtitle the collages, "As a boy, advertising tells me..." or "As a girl, advertising tells me...."

Expectations and Values for Boys

Please read each statement carefully, and finish it in the space provided.

As a Boy:

1. As a boy, my family teaches me to:
2. As a boy, my friends want me to:
3. As a boy, television teaches me to:
4. As a boy, I wish I could:

Now imagine how your life would be different if you were a girl. Read each statement carefully, and finish it in the space provided.

If I Were a Girl:

1. If I were a girl, my family would teach me to:
2. If I were a girl, my friends would want me to:
3. If I were a girl, television would teach me to:
4. If I were a girl, I would wish I could:

Expectations and Values for Girls

Please read each statement carefully, and finish it in the space provided.

As a Girl:

1. As a girl, my family teaches me to:
2. As a girl, my friends want me to:
3. As a girl, television teaches me to:
4. As a girl, I wish I could:

Now imagine how your life would be different if you were a boy. Read each statement carefully, and finish it in the space provided.

If I Were a Boy:

1. If I were a boy, my family would teach me to:
2. If I were a boy, my friends would want me to:
3. If I were a boy, television would teach me to:
4. If I were a boy, I would wish I could:

Sometimes, it's hard to make decisions. How do you decide what is best?

Lesson 5

The Conocimiento y Poder Decision-Making Model

Background and Rationale

As educators, we realize how critical it is that adolescents develop effective decision-making skills. Students today are offered countless opportunities to make decisions. Often these opportunities are challenging and frightening.

Young people today run the risk of making decisions that are actually non-decisions. *Se los lleva la corriente*—they get carried away by the current—not being fully aware of their choices or the consequences of their actions.

In this lesson, students learn about the Conocimiento y Poder Decision-Making Model, developed by Jerry Tello at CALMECAC in Los Angeles, California.

This lesson is in two parts. First, students have an opportunity to learn about the model and apply it to themselves. Then they work in cooperative learning groups on collective problems.

Teacher Preparation

Review the Conocimiento y Poder Decision-Making Model.

Prepare a *papel en la pared* with the Conocimiento y Poder wheel and model to guide students through the model.

Have *papel en la pared* and markers.

List cooperative learning roles and explanations on *papel en la pared.*

Time

Allow two 45-minute class periods for this lesson.

Outline of Activities

Activity	**Materials Needed**
Day 1	
Introduction	None
Conocimiento y Poder Decision-Making Model	"Conocimiento y Poder Decision-Making Model" student activity sheet *Papel en la pared* and markers "Conocimiento y Poder" student activity sheet
Day 2	
Group Practice	*Papel en la pared* and markers

Procedure

Day 1
Introduction

1. Explain to students that people sometimes do not think before they act, or take responsibility for their actions. When that happens, they can get into trouble or hurt others. We have to make many decisions during our lives.

   The next step is to examine the Conocimiento y Poder Decision-Making Model and practice decision-making skills. These skills may be helpful in a variety of situations that students might have encountered already or might have to deal with as they grow and change.

2. Tell students to think of a time when they regretted a decision. Have them think of a time when they regretted their behavior toward a family member or a friend or wished they had done something differently.

Ask them to remember what led up to the situation and what they were thinking.

Share with them a decision you made that you later regretted because of its effect on people around you.

Conocimiento y Poder Decision-Making Model

1. Tell students that it is important to develop skills to make wise decisions. Direct students to the "Conocimiento y Poder Decision-Making Model" page in their workbooks. Ask them to follow along as you explain the model. Tell them this model can help them avoid acting impulsively in difficult situations.

2. Post the *papel en la pared* with the Conocimiento y Poder model on the wall. Refer to the model as you explain it.

   Tell students that it is symbolic that the Conocimiento y Poder model is in the shape of a wheel. This is a cyclical model that has *movimiento. Movimiento* is a Spanish term that means movement. In this case, it also means transformation.

   Tell students that this model, like a wheel, is designed to take them somewhere. It is designed as a tool that will help them make decisions.

3. Go over each step of the model with the students, explaining its meaning as you proceed.

4. Suggest to students that they can use this new tool with any difficult situation. They can use it to make decisions about sexuality, deal with peer pressure or deal with any other difficult situation. They can also use it for simple decisions, such as deciding what brand of jeans to buy.

5. When you feel confident that students have understood the model, direct them to the "Conocimiento y Poder" student activity sheet in their workbooks. Tell them to write about a difficult situation that would require a personal decision. Have them complete the four steps of the model. Allow ten minutes.

6. When students finish writing, ask for volunteers to share their situations and how they used the model to come to a decision. Ask other students for comments and input, but remind them of the groundrules. Allow 10-15 minutes.

Thank students for their input and comments. Tell them they will have more time to practice their decision-making skills during Day 2 of the lesson.

Suggest to students that it might be helpful to picture this new tool inside their treasure chests. Remind them that they can pull it out any time they need it.

Review with students what needs to be considered in each step of the model. Give students an opportunity to discuss the steps before making some of the following suggestions:

- Consider how your decision will affect your family and friends and others you care about.
- Consider all consequences—what your family expects of you, family rules, what you expect from yourself and your own unique values.

Encourage students to practice using this model in any situation where they have to make a decision.

Day 2
Group Practice

1. Tell students that the next activity will give them an opportunity to practice using the Conocimiento y Poder model in small groups.

   Divide the class into groups of four. Have each student in the group choose a cooperative learning role:

   - **Recorder**—This person uses the markers to write on the *papel en la pared* what the group agrees to for a situation.
   - **Reporter**—This person reads to the rest of the class what the group has written and discussed; may also answer questions from the rest of the class.
   - **Timekeeper**—This person keeps the group informed of the time; knows when the group started working and when it needs to stop.
   - **Utility Person**—This person gets *papel en la pared* and markers for the group; holds up *papel en la pared* for the reporter; returns the markers when the activity is complete.

2. Ask the utility persons to get a *papel en la pared* and markers and find a place to work. Tell the recorders to look at the "Conocimiento y Poder" student activity page, and copy the page on the *papel en la pared.*

3. Ask each group to develop a difficult situation. Tell recorders to write the group's difficult situation on the *papel en la pared.* Tell them not to do any-

thing else. Allow three to four minutes for groups to develop their situations.

Remind students to stop after their group writes the situation on the *papel en la pared*. Tell groups to turn the *papel en la pared* upside down to indicate they have completed this part of the activity.

When all groups have completed their situations, tell groups to trade situations with another group. (This enables students to take a fresh look at a problem, without working out the steps in their mind prior to the exercise.)

4. When groups have traded their *papeles*, tell students to work with their groups to apply the Conocimiento y Poder model to the situation that is written on the *papel*. Stress the importance of teamwork. Remind students to consider the impact their decisions will have on themselves and others. Tell recorders to fill in what needs to be considered for each step. Allow 15 minutes.

5. Then ask reporters to report on each group's work. Ask the reporter to present the group's work on the *papel en la pared*, going through each step of the model.

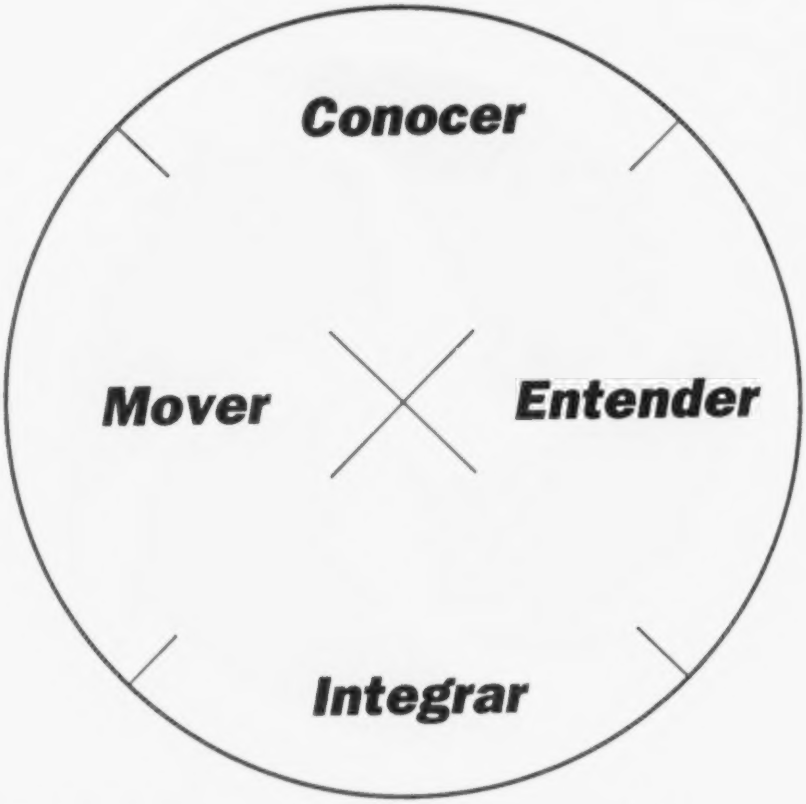
6. When each group has made its report, lead a discussion of the following questions:
   - What kinds of things do you consider when you make a decision?
   - Who do you consider? Why?
   - Why would someone choose an alternative that has negative consequences?
   - How could you use this process in everyday decisions?

Summary

Remind students how important it is to take the time to recognize and consider the possible consequences of a decision. Emphasize that being aware of the influences in your life may help you make successful decisions. Knowing family rules and consequences may also help you think of other alternatives when faced with a difficult situation.

Encourage students to communicate with their family about rules, practices and consequences ahead of time to prevent family or friendship conflict.

Conocimiento y Poder Decision-Making Model



1. *Conocer*—To be aware, to know. Answer the question:
   - What is the problem or decision I have to make?

2. *Entender*—To understand. Answer the questions:
   - What family values do I have to consider? How do I feel about this?
   - What are my choices?
   - How are my actions going to affect me and the people around me?
   - What are the consequences?

3. *Integrar*—To integrate, to bring it all together. Answer the question:
   - What does it all mean?

4. *Mover*—To move. *Mover* is from the word *movimiento;* more than just movement, it is transformation. Answer the question:
   - Based on all that I have learned, what am I going to do?

Conocimiento y Poder

Write a decision you would like to make on the lines. Then follow the steps of the model. Write what you need to consider in each step.

A decision I need or want to make:

____

____

____

Steps of the Model

1. *Conocer:*

2. *Entender:*

3. *Integrar:*

4. *Mover:*

"Listen, I'll make a deal with you... no one will know."

Lesson 6

Nel Pastel

(Mexican Slang for "No Way")

Background and Rationale

One of the toughest situations young people are faced with is having to make a decision that goes against their friends. Sometimes students experience the dilemma of wanting to do something for a friend and yet choosing not to for other reasons, such as family rules, values and practices.

All young people worry about maintaining friendships when difficult decisions have to be made. This may be especially true for Latino students who are having a difficult time making and maintaining friends in a new or different cultural environment. Students need to learn that they can say no to trouble and still be liked.

Some Latino students may come from families that do not believe in direct communication and all-American assertiveness. Direct communication may be even more difficult for girls than boys, who may be encouraged to speak up and defend themselves.

This lesson presents a model that shows students different ways to say no and avoid trouble. Students are presented with a variety of styles to choose from. For reinforcement, students are given several opportunities to practice this skill, so they can gradually feel more comfortable when saying no.

Teacher Preparation

Review "Nel Pastel" vocabulary list.

Review the "Nel Pastel" skit and make copies for three students.

Review and familiarize yourself with the Peer Pressure Reversal (PPR) model.

Time

Allow two 45-minute class periods for this lesson.

Outline of Activities

Activity	Materials Needed
Day 1 Introduction and Definitions Nel Pastel Peer Pressure Reversal (PPR)	Chalkboard and chalk "Nel Pastel" student activity sheet "Peer Pressure Reversal Model" student activity sheet
Day 2 Student Skits	"Get With It" student activity sheet

Procedure

Day 1
Introduction and Definitions

1. A day before teaching the lesson, recruit three outgoing students who enjoy getting up in front of their peers to stage the skit. Give each of them a script, so they will have time to practice and prepare their performance.

   Explain to the students that the skit is part of the next day's lesson. Ask them not to discuss it with other students in the class.

2. Begin the lesson by explaining to the students that over the next few days they will continue to learn about making decisions. Note that when students were younger, their parents or older family members tended to make all of their decisions, such as what they were going to wear or when they would go bed. As students grew older, they had more opportunities to make their own decisions.

   Tell students that as they grow and develop, they will continue to make more decisions—about their choice of friends, after-school activities, movies, clothing and many other things. One way for students to show their parents that they are ready to make additional choices about their life is to have a good track record—a history of making good decisions.

   Parents will consider how well their sons or daughters have made decisions on their own as they start to give their children more freedom to make decisions.

Nel Pastel

1. Tell students that they are going to watch "Nel Pastel," a skit that you and some of their classmates have prepared. Explain that *nel pastel* is a Mexican slang term that means "no way."

2. Ask students for other kinds of language they use to say no. List vocabulary words on the board. Encourage students to tell you what the latest slang words are for saying no. If you like, change the name of the skit to reflect a more contemporary way of saying no.

3. Ask students involved in the skit to go to the front of the class and take their places. Introduce the actors and actresses and identify their roles by name. Introduce the situation with the following description:

   "Claudia, Melú and Jorge were walking home after school on a very hot and dry June afternoon. They were all talking and daydreaming about how nice it would be if they were old enough to drive."

4. Ask students to listen carefully and observe what is about to take place. Instruct the actors to begin.

5. When the skit is completed, discuss with students how each of the young people might have been feeling.

Ask students to discuss the alternative actions and the possible outcomes. Discuss why the young people might choose one or the other alternative.

6. Explain to students that they can avoid difficult situations and that they do have the freedom to make their own decisions. Assure them that they don't necessarily have to lose a friend when they make a good decision for themselves that may not agree with their friends' needs.

Peer Pressure Reversal (PPR)

1. Direct students to the "Get with It" student activity sheet in their workbooks. Ask them to refer to "Get with It" as they listen to the explanation of the simple three-step Peer Pressure Reversal (PPR) model. As each step is described, ask students to write their ideas on the "Get with It" worksheet. Tell students that these three simple steps can help get them out of tough situations, while they continue to be part of the group.

2. Ask students to think about the "Nel Pastel" skit. Discuss how the characters could have used the Peer Pressure Reversal model. Discuss the following questions:
   - Who do you think could have used the PPR model in the skit?
   - How could Jorge or Claudia have checked out the scene?
   - What would students have to do to make a good decision in this case?
   - How could they act to avoid trouble?

Day 2
Student Skits

1. Ask for student volunteers to review the "Peer Pressure Reversal" model. Direct students to the student activity sheet they completed the day before in their workbooks.

   Discuss any points where students may need clarification.

2. Tell students that the most important part of the Peer Pressure Reversal model is Step 3. We all need to feel comfortable and confident that we can use the responses effectively during difficult situations.

   Remind students that they are all different and unique and they all have their own special ways of communicating. Tell students that one way for them to feel more comfortable about using the responses is to practice the responses in the classroom and at home as often as possible.

Explain that they will have an opportunity today to write about their own difficult situations and practice the PPR steps to get out of these situations with their peers.

3. Divide students into pairs. Ask pairs to write a short skit about a difficult situation, like the "Nel Pastel" skit. But ask them to finish their skits by having the characters use the PPR model to get out of the situation. Refer them again to the "Get with It" student activity sheet in their workbooks to help them write their skits. Tell them to use their imaginations and to be as creative as possible. Each pair should write a two to three minute skit. Be sure students understand the task before they start. Allow five to ten minutes.

   Tell students that you will be asking for volunteers to perform their skits in front of the class. Remind them that they have the right to pass.

   As students complete their skits, ask if any pair would like to perform its skit. Give performers a few minutes to prepare.

4. As skits are performed, ask the rest of the class to pay close attention. Tell students to observe how the Peer Pressure Reversal model is being used. Ask them to pay attention to body language and other cues that could mean trouble.

   After each pair performs its skit, discuss the following questions:
   - What were the clues that there was potential trouble?
   - What messages did the students give each other with their body language?
   - What PPR response did they choose to use?
   - Was this response successful? Why or why not?
   - How could you improve upon the way they used the responses?

   Thank the students for sharing their work. Remind them that you will be providing other opportunities for them to practice the PPR responses. Encourage students to practice the steps at home with their family members.

Summary

Tell students that making good decisions in life will help them get to where they want to go. Making good decisions allows them to take better control of their lives. Remind students that a history of making good decisions may encourage their parents to give them more opportunities to make decisions.

Encourage students to share the PPR model with their family members. Families can also suggest appropriate responses that will help students stay out of trouble.

Tell students that poor decisions could cause them to get into trouble, which might endanger their future. Remind them that they are special people. They each carry their own special treasure chest. They should always be on the alert, so that no one will harm the special treasures they have in their treasure chest.

Homework Idea

Have students ask one or more of their family members about a difficult situation they were in when they were the students' age. Have the family member describe what happened and what the outcome was.

Nel Pastel

Vocabulary List

nel pastel (NEHL-PAH-stel) "no way"

helado (eh-LA-doe) a popsicle made with fruit chunks

piña (PEE-nya) pineapple

tamarindo (ta-mar-EEN-doe) a sweet tropical fruit used in making popsicles

carnal (kar-NAL) a slang term for brother

aire (AEE-deh) slang for air conditioner

peña blanca (PE-nya BLAN-kah) white cliff

Characters

Melú	a leader, very assertive, sure of herself, likes to be in control of situations.
Jorge	a negotiator, sure of himself, but likes to please people and keep everyone happy.
Claudia	a follower, prefers to do everything by the book, but will go along if she isn't directly involved.

Nel Pastel

Melú: Just think, if I were old enough to drive, I would be taking you guys home in my heavy-duty Chevy. We would have the tinted windows rolled up, and the *aire* would be on full blast.

Jorge: I'd pass by, honk the horn and pick you guys up in my cool, red, convertible BMW.

Claudia: You sure are thinking like a yuppie, Jorge. I'd be happy in a little jeep that we could take up in the hills and over to Peña Blanca Lake on days like today.

(They all nod in agreement and keep walking.)

Melú: Well, since we don't have cars and aren't even old enough to drive a car, why don't we stop at Don Simon's and get an *helado?*

Jorge: Now you're thinking, girl. I want a *piña helado,* with big chunks of pineapple.

Claudia: No way, make mine a *tamarindo*. I love the way my mouth puckers when I first take a bite of it.

Melú (with a sad look): Well, I know what I want, but I don't have any money. How about it, guys—lend me 50 cents until tomorrow. I'll ask my *carnal* for the money he owes me.

Jorge: All I have is 50 cents, but I'll split my *helado* with you.

Melú: Thanks, but I don't like pineapple. How about you, jeep lady?

(Claudia looks really disappointed. She has only 25 cents, but she is so thirsty and hot. She was hoping her friends had money to lend her. She shakes her head.)

Claudia: I knew I should have saved my money, but sorry—easy come, easy go. I only have 25 cents.

(Jorge feels bad, nudges Melú.)

Jorge: So, let's still go to Don Simon's, make a sad face and ask him for a drink of water.

Claudia: Better yet, let's go in crawling and panting. Maybe he'll feel sorry for us and let us buy on credit.

Melú: I have a better idea. We can all get what we want, without asking Don Simon for anything. (She points to a tree.) Come on, let's go in the shade for a minute and talk.

(The three friends walk over and sit underneath the tree. Melú starts talking.)

Melú: Jorge, since you're the only one with enough money, you should buy an *helado* and start talking to Don Simon about his new neon sign on the window. Meanwhile, Claudia and I grab our *helados* and then meet you outside.

Jorge (surprised): No way, you're crazy!

Claudia (shocked): Ayyy, no! Don't even talk about it. My mom will find out and kill me.

(Melú stands up angrily, with her hands on her hips.)

Melú: Thanks a lot, you jerks. I thought I could count on you. Nothing could happen to us—we're minors. All Don Simon will do if he catches us—which he won't—is take the *helados* away.

Jorge: That's true, but I'm scared anyway.

Melú: Aw c'mon, please, I'm so thirsty! Listen, I'll make a deal with you. Claudia, just go in with us. I'll take the *helados*, and Jorge will be buying his, so I'm the only one taking a chance. How about it?

Peer Pressure Reversal (PPR) Model

Step 1

■ **Check Out the Scene**: The first step tells you to open your eyes, ears and mind to what is going on around you. If you learn to pay attention well enough, you may be able to recognize trouble before it actually happens. It's important to realize quickly when trouble is going to happen, because you'll need to move fast! Ask students for an example of checking out the scene.

Ask students to write in their workbooks what kinds of things they need to be aware of when they **check out the scene**. Have them first think about and write ideas for **look and listen**. Then have them think and write about **Ask yourself: Is this trouble?**

Step 2

■ **Make a Good Decision**: This step tells you to make a choice when you notice a situation that may lead to trouble. Consider and understand the negative consequences that may result from a certain decision. It is easy to get caught up in the emotional charge of a friend's invitation to trouble. It's easy to forget that it may be a big deal, that you really could get caught and that you could get into trouble.

Ask students to write in their workbooks what kinds of things they need to be aware of when they **make a good decision**. Have them first think about and write ideas to **weigh all sides**, and then have them think and write about **Decide: Stop or go**.

Step 3

■ **Act to Avoid Trouble**: This is the most important step. The first two steps have prepared you for this one. Now you need to know what to say or do in order to avoid or get out of this situation. Your goal is to avoid being manipulated. That's what happens when someone talks you into doing what they want to do. They may try to make you feel guilty or even say mean things to you. They may try to make you feel like you're not with it, you're uncool, a nerd, etc.

You must act constructively, and you will need a variety of responses. Not all of these responses will work for all of you, because you all have different personalities. You need to choose the options you feel comfortable with. Some options might be:

- just say no
- leave, walk away, say "later" *("Hay te wacho")*
- ignore
- make an excuse ("Sorry, I have to take my nana to the doctor.")
- change the subject
- make a joke
- act shocked
- use flattery
- suggest a better idea
- return the challenge

Ask students to write their ideas for ways to get out of a situation.

Adapted from Scott, Sharon. 1986. *How to say no and keep your friends: Peer pressure reversal for teens and preteens.* Reprinted by permission of HRD Press, Inc., 22 Amherst Rd., Amherst, MA 01002, 1 (800) 822-2801.

Get with It

Step 1. Check Out the Scene

Look and Listen

____

____

Ask Yourself: Is This Trouble?

____

____

Step 2. Make A Good Decision

Weigh All Sides
Decide: Stop or Go

1. just say no
2. leave
3. ignore
4. make an excuse
5. change the subject
6. make a joke
7. act shocked
8. use flattery
9. suggest a better idea
10. return the challenge

Step 3. Act to Avoid Trouble

Make a list of ways to say no that sound natural to you.

____

____

____

Write down some things that you need to be aware of when you act to avoid trouble.

____

____

____

Lesson 7

The Reproductive System

Background and Rationale

Students may feel nervous and hesitant about discussing the male and female reproductive systems. Many people do not openly discuss these body parts. The body is sometimes viewed as a sexual object by the media. Family members may have privacy levels that hinder open communication about the body. Peers may make fun of things they feel uncomfortable discussing.

We need to understand and be sensitive to the Latino student's family background, values and traditions. Many Latino parents may feel their children are not ready to discuss their bodies. Parents may also feel uncomfortable addressing the topic at home.

This lesson introduces reproductive anatomy, discusses the changes that occur during puberty and allows students to explore their feelings about these subjects.

Teacher Preparation

Familiarize yourself with the lesson, diagrams and charts.

Review the following teacher pages: "The Reproductive System," "Male Reproductive Organs" and "Female Reproductive Organs."

Prepare transparencies or enlarge the diagrams of female and male reproductive systems to be posted on the board during the presentation. Have *papel en la pared* and markers for each group of four.

Note to teacher: It is important to be cautious and aware of the appropriate timing for this type of lesson. Evaluate the class comfort level and group rapport before you begin. Adapt the lesson, diagrams and terminology to meet the specific needs of your students.

Acknowledge your students' feelings of nervousness and discomfort. Emphasize that their reactions reflect attitudes they have learned. Reassure them that this lesson will help build their knowledge about sexuality.

Some teachers may be concerned that students will not take the activity seriously or will be embarrassed by it. The following suggestions can help reduce or eliminate these problems:

- Use this activity after group rapport and comfort level have been established.
- When you hand out diagrams, ask students to label them individually, not in pairs.
- Arrange for students to work in small groups of the same gender only.

Use of slang terminology should be accepted, but emphasize and explain the medical terms for specific body parts. Have students agree to use the medical terms for classroom discussions.

You may feel embarrassed or nervous also. We encourage you to acknowledge this to yourself. Tell the class that it is common for people to feel awkward or embarrassed by this topic. It's a topic most people do not discuss openly.

Be aware of the diversity of viewpoints, values and beliefs that students may raise, and be sensitive to the need to support family values.

Time

Allow up to two 45-minute class periods for this lesson.

Outline of Activities

Activity	**Materials Needed**
Discussing Feelings	*Papel en la pared* and markers
The Reproductive System	"The Reproductive System" teacher pages and transparencies. See Teacher Preparation. "Matching Parts and Functions: Male" student activity sheet and key "Matching Parts and Functions: Female" student activity sheet and key

Procedure

Discussing Feelings

1. Explain to students that their bodies are going through many changes. They may not understand the changes they see, feel or hear—voice getting deeper, breasts or penis developing, facial and pubic hair growing.

   Their feelings may also be going through many confusing changes. Some people refer to these changes as "growing pains." Growing pains are feelings of discomfort or anxiety that accompany a transition such as puberty. Ask the class for examples of growing pains and list them on *papel en la pared.*

   Then add other examples (e.g., feeling sad, sensitive or defensive). Reassure students that everyone at one time or another feels growing pains. They are a part of life.

   As we grow, we can see our bodies changing. Some changes we feel more than we can see. We may not be comfortable talking about these changes or feelings. This is natural. Learning more about our bodies, however, helps us to understand why we feel the way we do.

   Explain that different parts of our bodies are in charge of different activities. The digestive system turns food into fuel to give our bodies energy. Then it eliminates as waste what our bodies don't use.

The part of our bodies that prepares us for having babies is called the reproductive system. The word "reproductive" comes from "reproduce," which means to make more of the same thing (e.g., cows making calves or horses making colts.)

Ask students for more examples of reproduction to make sure the concept is understood.

Tell students that the first question they will discuss is:"Why is it uncomfortable to discuss the reproductive system?" They will also find out how much they know about the reproductive system.

2. Divide class into groups of four. Have each student in a group choose a cooperative learning role:
   - **Recorder**—This person uses the markers to write on the *papel en la pared* what the group agrees to for a situation.
   - **Reporter**—This person reads to the rest of the class what the group has written and discussed; may also answer questions from the rest of the class.
   - **Timekeeper**—This person keeps the group informed of the time; knows when the group started working and when it needs to stop.
   - **Utility Person**—This person gets *papel en la pared* and markers for the class; holds up *papel en la pared* for the reporter; returns the markers when the activity is complete.
3. Before you give the groups their instructions, ask the utility persons to get the *papel en la pared* and markers and find a place to work.
4. Ask students to work in their groups to generate a list of reasons why it is uncomfortable to talk and learn about the reproductive system. Allow ten minutes.
5. Reconvene the large group. Ask reporters to report on their lists. Discuss how the way we feel affects the way we act. When we're embarrassed, for example, we might giggle, blush or cover our face. Let students know it is all right to do these things. This lesson should help them feel more comfortable about the discussion to follow.
6. When all groups have presented their lists, ask students the following questions:
   - How did it feel to talk about this in groups?
   - What can we do as a classroom to make everyone feel more comfortable about discussing these issues?

List suggestions and ideas on *papel en la pared*. Read over and clarify each idea. Tell students that the list they have made today is similar to the groundrules they developed at the beginning of this curriculum. Tell students that they must all agree to follow these groundrules and suggestions, so everyone feels respected and comfortable during discussions.

The Reproductive System

1. Begin by telling students that you will be reviewing the male and female reproductive systems. Tell students that each organ in the reproductive systems plays an important role in making babies. Students need to know what function each organ has in order to understand how the organs affect them. This information will give them additional insight into their sexuality, as they learn how their own body functions affect the way they feel and express their sexuality.

2. Start with either the male or female reproductive system. Refer to the posted diagram or transparency while you explain each organ and its function. Be sure all students can see the diagram clearly.

   Encourage students to ask questions during, as well as after, each presentation.

   For the female diagram, point out and discuss the function of the following:
   1. Cervix
   2. Vagina
   3. Uterus
   4. Fallopian tubes
   5. Ovaries

   For the male diagram, point out and discuss the function of the following:
   1. Testicles
   2. Scrotum
   3. Vas deferens
   4. Urethra
   5. Penis

3. After each presentation, ask the students if there are any other questions or comments before you continue.

4. When students clearly understand the definitions, functions and significance of the reproductive organs and their locations in the body, refer students to

the "Matching Parts and Functions" student activity sheets in their workbooks.

Tell students to complete both sheets, male and female. Tell them to begin by matching the definitions in Column 2 with the terms listed in Column 1. They they should complete the identification of the reproductive organs as specified in Part 2 of the activity sheets. Allow about ten minutes.

5. When students have completed the activity sheets, post the answer key (see teacher page) for each one. Have students look at their own diagrams and make any corrections.

   Lead a discussion of the following questions:
   - Was this lesson valuable to students? How?
   - What do students feel is the most important thing they learned about the reproductive system?

Summary

Tell students that each lesson in this unit is designed to help them understand the many different aspects of their sexuality. Students need to recognize that sexuality is a lifelong process, that its changes begin at birth and continue until death.

Tell students that the information you are sharing with them is intended to clear up any misconceptions they have about the reproductive system and help them understand the ways they are changing and growing.

Encourage students to talk about sexuality with their parents, aunts, uncles, older siblings or any person in their families or extended families with whom they feel comfortable. In this way, students have an opportunity to exchange knowledge and keep their families informed of the learning process.

The Reproductive System

I. **Male Reproductive System**
   A. The male reproductive cells are the **sperm**, which are produced in the **testicles** or **testes**.
   B. The testes are two sex glands located in a sac called the **scrotum**.
      1. The testicles form inside the body during fetal development and descend into the scrotum before birth. Sometimes one testicle may not descend, and a boy will need medical treatment to correct the condition.
      2. The scrotum protects the glands by helping to maintain the even temperature needed for sperm production.
      3. In cold air or water, the scrotum will shrink and pull the testes closer to the body for warmth. When the body is warm, the scrotum will hang loosely to move the testes away from the body.
      4. The testicles correspond to the ovaries in women, because both ovaries and testicles produce reproductive cells.
   C. Production of sperm cells starts in early puberty.
      1. Messages from the pituitary gland signal the development of **testosterone**, the male sex hormone which prompts the production of sperm.
      2. Although a male is physically capable of impregnating a female at this time, the task of being a father in our complex society requires a greater level of maturity.
      3. Sperm cells are so small they can be seen only by a microscope.
   D. Sperm are stored in small tubes in the testicles.
      1. They move from the testicles through the **vas deferens** in a fluid called **semen**, which sustains the sperm before they are released from the body (**ejaculation**).
      2. The vas ends where it joins the **urethra**.
   E. Both urine and sperm are released from the body through the urethra. When sperm is released (ejaculation), a valve closes off the flow of urine.
   F. When a man has strong sexual feelings, the blood flow out of the **penis** is slowed sown and the spongy tissue of the penis fills with blood, causing the penis to become firm. This action is called an **erection**.
      1. This happens before **sexual intercourse**, but also can be stimulated by dreams or sexually exciting pictures or circumstances. Erections may occur when simply looking at or being near someone to whom the male is attracted.
      2. Boys may have a release of semen at night, which is called **nocturnal emission** or "**wet dreams.**"

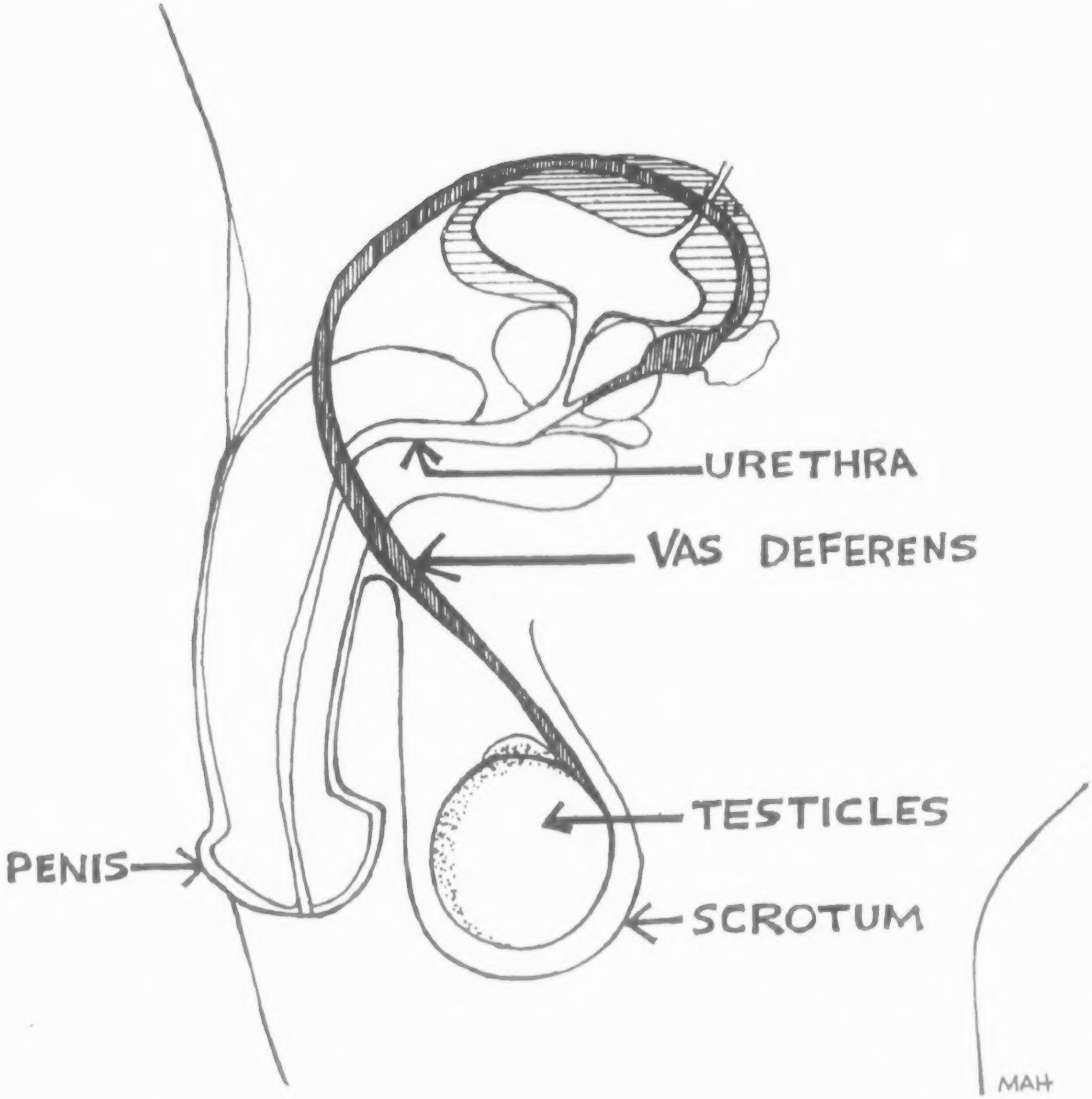
        - a. It may or may not be caused by sexual dreams.
        - b. It is a common occurrence in boys; it is also quite common not to experience this.
    3. Interest in sex varies greatly in young people and may depend on their level of sexual anxiety.
- G. Behind the genitalia, at the lower end of the buttocks, is the **anus**, an opening from the digestive system for eliminating the body's wastes.

II. Female Reproductive System

- A. The female reproductive cell is called the **ovum**.
    1. About 400,000 immature egg cells or ova are present at birth.
    2. About 400 ova will mature during a woman's life.
- B. Ova are stored in two sex glands called **ovaries**.
    1. The ovaries produce **estrogen** and **progesterone**, which regulate the menstrual cycle.
    2. Each month an ovum in one of the ovaries will mature and be released. It's believed that the ovaries take turns—one releasing one month, the other the next, and so on.
    3. The ovaries correspond to the testicles in the men, because both testicles and ovaries produce reproductive cells.
- C. The **fallopian tubes** are four to six inches long in a mature female. They curve around the ovaries and extend to the uterus. These tubes are the passageways through which the egg travels from the ovary to the uterus.
- D. The **uterus** is a hollow, muscular organ, also called the **womb**.
    1. The uterus is designed to hold and nourish the fetus until birth.
    2. The opening of the uterus into the vagina is a ring of muscle called the **cervix**.
- E. The **vagina**, also called the birth canal, extends from the uterus to the outside of the body.
- F. At birth, the opening of the vagina is partly covered by a very thin membrane called the **hymen**. However, the hymen is usually broken as a young woman grows up, during vigorous activity (e.g., swimming, gymnastics, horseback riding, etc.).

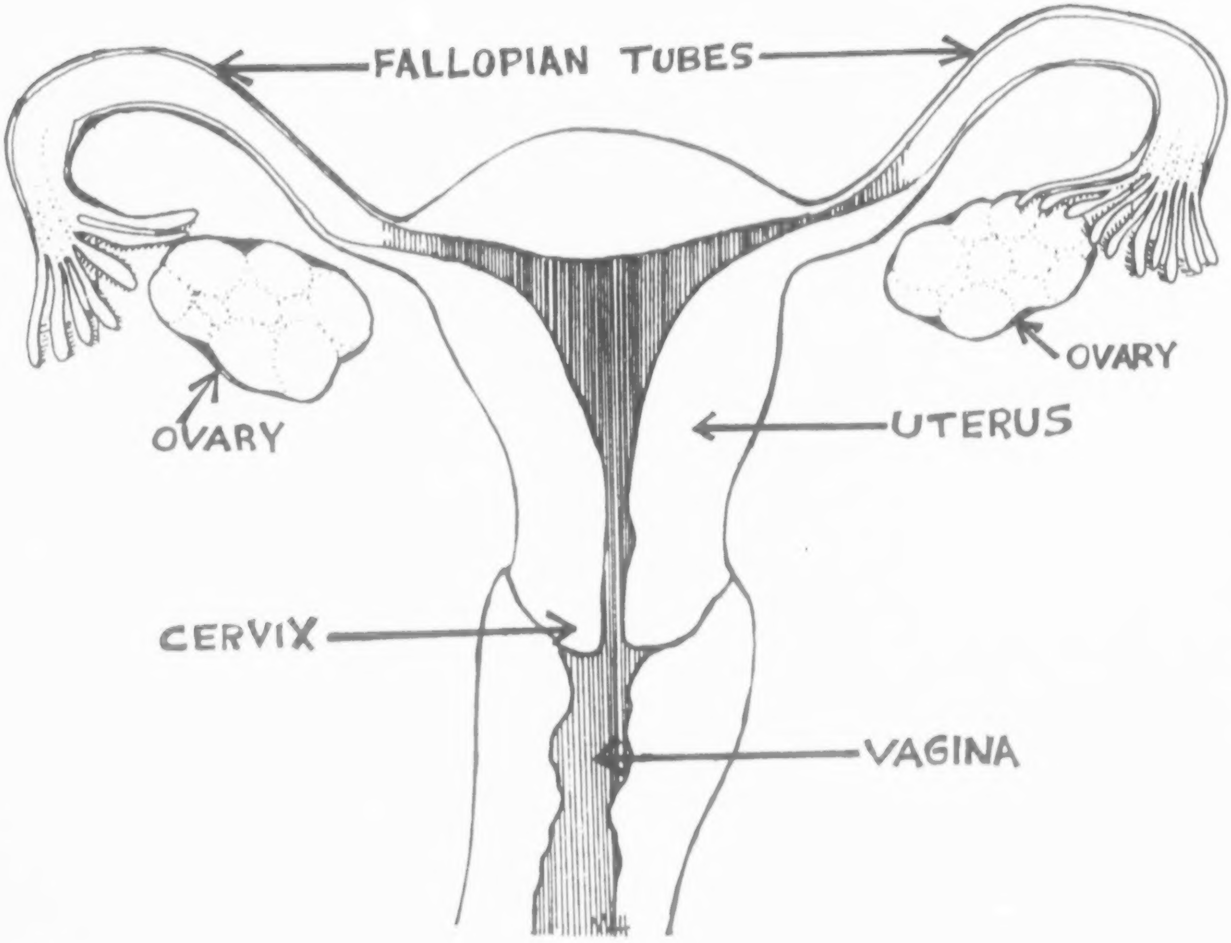
From DeSpelder, L.A. and Strickland, A.L. *Family life education: Resources for the elementary classroom—Grades 4,5,6.* Santa Cruz, CA: Network Publications, 1982.

Male Reproductive Organs



From DeSpelder, L.A. and Strickland, A.L. *Family life education: Resources for the elementary classroom—Grades 4,5,6.* Santa Cruz, CA: Network Publications, 1982.

Female Reproductive Organs



From DeSpelder, L.A. and Strickland, A.L. *Family life education: Resources for the elementary classroom—Grades 4,5,6.* Santa Cruz, CA: Network Publications, 1982.

Matching Parts and Functions: Female

Part 1. Directions: Match the definition from Column 2 with the word it describes in Column 1.

1
Female Reproductive Organs

_________ 1. Cervix

_________ 2. Vagina

_________ 3. Uterus

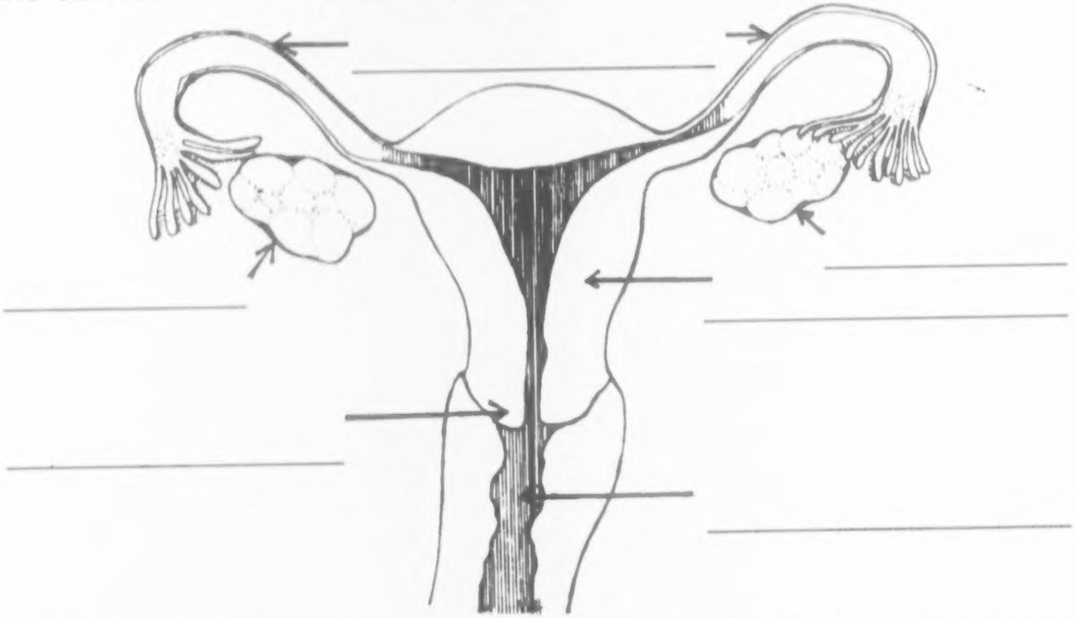
_________ 4. Fallopian tube

_________ 5. Ovary

2
Definitions

A. Pear-shaped female reproductive organ in which fetus grows and develops until birth.
B. Female organ in which egg cells and sex hormones are produced.
C. Neck-like, narrow end of uterus which opens into vagina; it stretches to allow a baby to be born.
D. Either of two tubes through which the egg released from an ovary each month travels on its way to the uterus.
E. Passage that leads from uterus to the outside of the body.

Part 2. Directions: Look at the diagram below and label the body parts by writing the correct term in the blank space.



From DeSpelder, L.A. and Strickland, A.L. *Family life education: Resources for the elementary classroom—Grades 4,5,6.* Santa Cruz, CA: Network Publications, 1982.

Student Activity Sheet

Matching Parts and Functions: Male

Part 1. Directions: Match the definition from Column 2 with the word it describes in Column 1.

1

Male Reproductive Organs

__________ 1. Penis

__________ 2. Urethra

__________ 3. Scrotum

__________ 4. Testicle

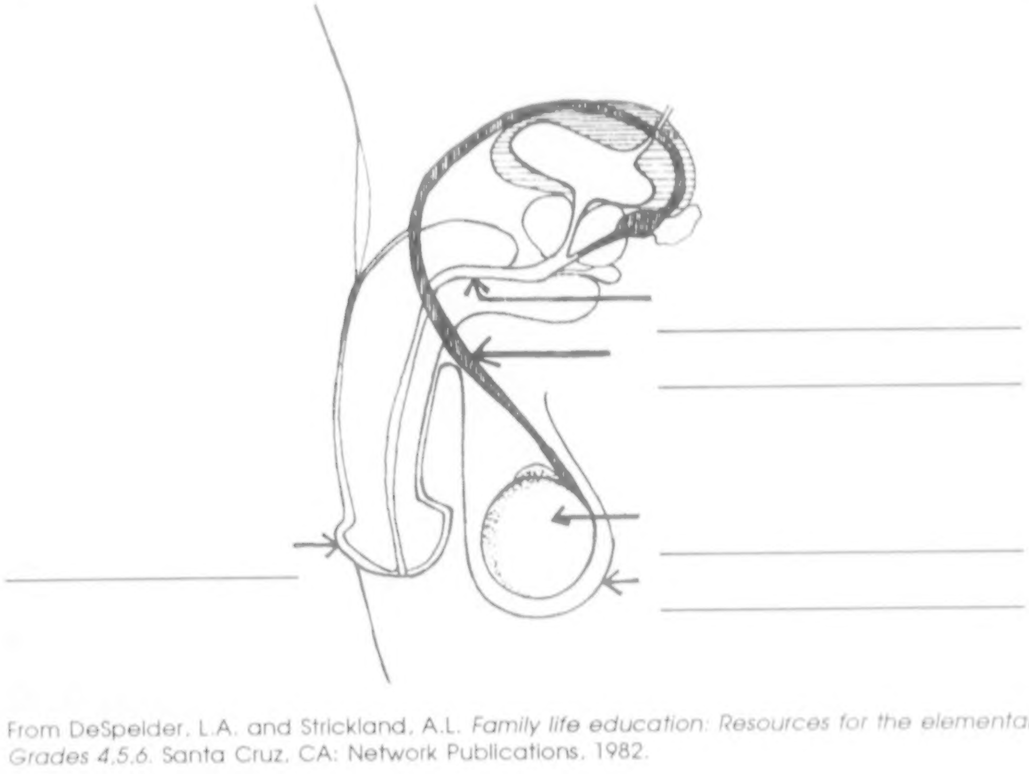
__________ 5. Vas deferens

2

Definitions

A. Gland in male that produces sperm
B. Duct through which urine is discharged and, in males, through which semen is discharged
C. Either of two ducts that allow sperm to pass from the testicles
D. The male sex organ; also, the male urinary organ
E. The external pouch that contains the testicles

Part 2. Directions: Look at the diagram below and label the body parts by writing the correct term in the blank space.



From DeSpelder, L.A. and Strickland, A.L. *Family life education: Resources for the elementary classroom—Grades 4,5,6.* Santa Cruz, CA: Network Publications, 1982.

Teacher Key

Matching Parts and Functions: Female

Part 1. Directions: Match the definition from Column 2 with the word it describes in Column 1.

1
Female Reproductive Organs

C 1. Cervix
E 2. Vagina
A 3. Uterus
D 4. Fallopian tube
B 5. Ovary

2
Definitions

A. Pear-shaped female reproductive organ in which fetus grows and develops until birth.
B. Female organ in which egg cells and sex hormones are produced.
C. Neck-like, narrow end of uterus which opens into vagina; it stretches to allow a baby to be born.
D. Either of two tubes through which the egg released from an ovary each month travels on its way to the uterus.
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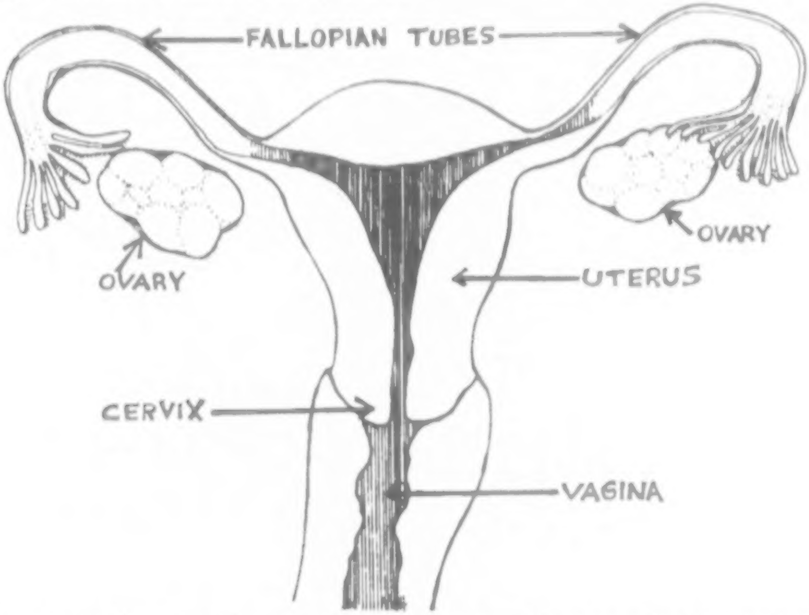


From DeSpelder, L.A. and Strickland, A.L. *Family life education: Resources for the elementary classroom—Grades 4,5,6.* Santa Cruz, CA: Network Publications, 1982.

Teacher Key

Matching Parts and Functions: Male

Part 1. Directions: Match the definition from Column 2 with the word it describes in Column 1.

1
Male Reproductive Organs

D 1. Penis

B 2. Urethra

E 3. Scrotum

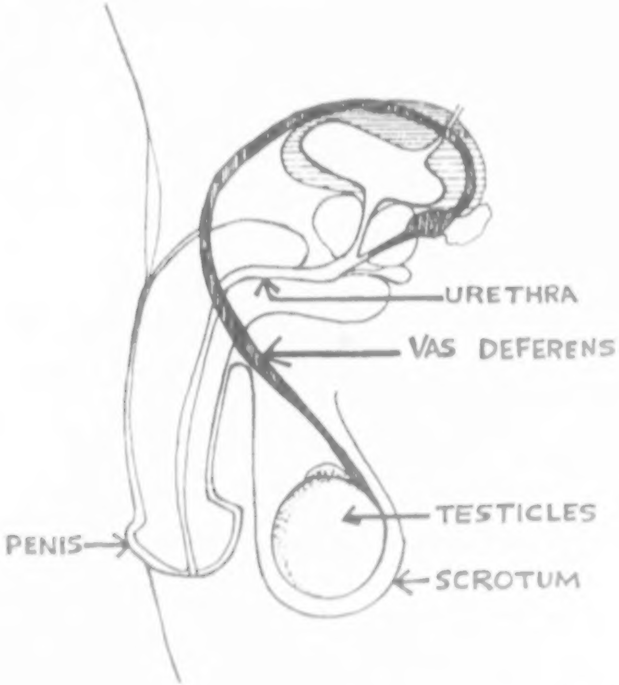
A 4. Testicle

C 5. Vas deferens

2
Definitions

A. Gland in male that produces sperm
B. Duct through which urine is discharged and, in males, through which semen is discharged
C. Either of two ducts that allow sperm to pass from the testicles
D. The male sex organ; also, the male urinary organ
E. The external pouch that contains the testicles

Part 2. Directions: Look at the diagram below and label the body parts by writing the correct term in the blank space.



From DeSpelder, L.A. and Strickland, A.L. *Family life education: Resources for the elementary classroom—Grades 4,5,6.* Santa Cruz, CA: Network Publications, 1982.

Some changes during puberty can be seen. Others are felt inside.

Lesson 8

Changes During Puberty

Background and Rationale

Many students at this age begin to experience the physical, emotional and social changes that accompany puberty. Some physical changes may be noticeable. Other changes are not visible, but students feel them within themselves when they interact with others or when they are alone.

Students need to be reassured that each person experiences and feels the changes that accompany puberty at different times and in different ways. Puberty and its changes are dealt with in a variety of ways, with a diverse set of values and reactions from different families. Students should have opportunities to explore the feelings and attitudes related to body changes and functions during puberty.

The variety and intensity of these changes may overwhelm students and increase the stress in their lives. While providing information is essential, the need to provide opportunities to question, discuss and communicate about puberty with peers is critical.

Latino students may be even more confused by the differences between what they see and hear in their families and what is shown on television and in magazines. There may be a significant difference between the customs and rituals that are passed on and practiced at home and what these students experience or see others experience in the mainstream culture.

Teacher Preparation

Review lecture on puberty. See teacher page.

Note to teacher: It is unwise to assume that all students find this period of their lives difficult and confusing. Students may go into puberty with attitudes and feelings ranging from eager anticipation to dread, excitement to nonchalance, fear to lack of concern, self-doubt and trauma to self-assurance and comfort. It's helpful to avoid the use of the word "normal."

It's important that young people are aware of the equally exciting changes of puberty in both sexes. Discussion of puberty too often focuses on the female.

It's important to be aware of the diversity of viewpoints about topics students may raise and to be sensitive to the need to support family values. Latino students and their parents share a very important relationship. Parents are a constant resource in the students' lives, and much support should be given to this relationship.

Model for students the freedom to avoid discussing personal issues, the right to participate according to interest and comfort level and the use of the third person in discussing sexuality. Make anonymous question box accessible to students.

Time

Allow one 45-minute class period for this lesson.

Outline of Activities

Activity	**Materials Needed**
Puberty Lecture and Discussion	*Papel en la pared* and markers

Procedure

Puberty Lecture and Discussion

1. Review the definition of sexuality. All human beings are sexual beings. Sexuality is a part of all of us. It is a process that begins when we are born, changes as we grow and ends only when we die. Sexuality is how we see ourselves as males and females.

   Tell students that during lesson they will have an opportunity to learn about a very important aspect of development—called **puberty**.

2. Ask students if they know what **puberty** means. Ask for volunteers to help define it, before you provide students with the following definition:

   Puberty is the time between childhood and adulthood when people start changing in three different ways: socially, physically and emotionally.

   Socially, for example, boys may want to start wearing cologne, grow a mustache or start to date. Girls may start to wear make-up, wear jewelry or start to date. Other social expressions for boys and girls may include the following:

   Girls—wearing jewelry, make-up, high heels; dating; going to dances, coed parties, slumber parties; quinceañeras; getting a driver's license; joining clubs.

   Boys—wearing cologne or jewelry, growing a mustache or beard, getting a driver's license, joining clubs, dating, going to dances and parties, hanging out.

3. Tell students to keep in mind that everyone is different as you review some of the most common changes that occur during puberty. There is no set way of going through this very significant process.

   Some may begin to experience changes between the ages of 9 to 13, but there is a great difference in the timing of puberty for everyone.

   Boys may begin **puberty** as early as age 10 or as late as age 15; girls may begin as early as age 8 or as late as age 14. On the average, puberty begins approximately one to two years earlier in girls than in boys.

4. Tell students that this lesson is intended to present information that will contribute to their understanding of what they are going through. Present a lecture based on the **puberty** lecture teacher page.

5. Then lead a discussion of the following questions:
   - What is **puberty** like for you?
   - Do you have any of the concerns we discussed?
   - Are there any changes you would like to add?

Summary

Encourage students to ask questions. Affirm that **puberty**, whether it is difficult or easy for them individually, is a time of transformation and change. This is the special time when a boy becomes a man and a girl becomes a woman.

Puberty Lecture

I. Male Growth and Development

A. Development of the testes and scrotum is usually the first sign of puberty in boys, beginning between ages 10 and 13.

   1. The skin of the scrotum reddens and wrinkles; testosterone production and sperm development begins.

   2. Pubic hair appears, as a result of the production of testosterone in the testes.

B. The growth spurt in height begins about a year later. The velocity of growth approximately doubles.

   1. The arms and legs lengthen before the trunk of the body. This sometimes causes awkwardness until the body becomes proportionate.

   2. Faster muscle growth in boys leads to greater strength, due to developing more force per gram of muscle as well as larger muscles.

C. Growth of the penis occurs simultaneously with the growth in height.

D. Auxiliary hair and facial hair appear, on the average, some two years after the beginning of pubic hair growth. The remainder of body hair continues development well after puberty.

E. Some boys may notice a slight swelling of the breasts. This will go away as the hormones become balanced.

F. By age 16 to 18, most males have completed puberty.

   1. Shoulders have broadened.

   2. Limbs and trunk are muscular.

   3. Body growth slows down.

   4. Sperm production is well established.

   5. Body hair is established and continues to develop.

II. Female Growth and Development

A. The growth spurt is usually the first sign of puberty in girls, beginning between ages 8 and 12.

   1. The pituitary gland signals the ovaries to start production of estrogen, which triggers the growth spurt.

2. Head, hands and feet are the first parts of the body to reach their mature size. Girls are often worried about the size of their feet, but the rest of the body will catch up soon.
3. Girls lose less of their body fat than boys, giving them a rounder appearance.
4. Girls may also go through a stage of awkwardness as various body parts grow at different rates.

B. Breast development usually starts soon after the spurt of growth begins.

1. Development begins with swelling of the nipples.
2. Breasts gradually fill out over a period of three to four years.
3. In early development, breasts may feel tender and sensitive.
4. One breast may grow faster than the other. This will eventually even out, although occasionally one breast remains slightly larger.
5. Sometimes a small amount of milky fluid is secreted from the nipples.

C. Filling out of the hips is usually the next step in development, as the rest of the body becomes more rounded and curved.

D. Pubic hair appears soon after breast development begins.

E. The final event in the development sequence is the onset of menstruation (menarche or period).

F. By the age of 15 to 16, most young women have completed the changes of puberty.

1. Hips and pelvis have widened.
2. Breasts have filled out. Further changes will reflect weight gains and losses, pregnancy, nursing, etc.
3. Body is rounded and curved.
4. Growth slows down.
5. Body hair is established.
6. The menstrual cycle is established.

III. Other Changes

A. In both males and females, the voice changes during puberty.

1. The changes are caused by lengthening of the vocal chords.
2. For a short time, boys may be aware of a cracking or change in regis-

ter in their voices. It may happen mid-sentence and cause some embarrassment.

    3. Although not as noticeable in girls, their voices change to a lower register.

B. Sweat glands become more active, especially under the arms.

    1. The perspiration itself is odorless, but bacteria on the skin cause unpleasant odors.
    2. It's possible to take care of most of this by daily washing with soap and water.
    3. Some people will find it necessary to use deodorants.

C. Most young people have problems at some time during puberty with acne.

    1. Acne appears on parts of the body where there are a lot of sweat glands: face, back and chest.
    2. Acne occurs when sweat glands are blocked by plugs of oil secretions.
    3. The best way to deal with acne is to keep the skin free of excess oil.
        a. Frequent washing with hot water and soap, then rinsing with warm water, is very important.
        b. Eating a well-balanced diet with lots of fruits and vegetables is recommended by many doctors.
        c. Exercise stimulates blood circulation to the skin and may help improve the complexion.
        d. Squeezing pimples should be avoided, because it bruises and damages the skin.

D. The heavy production of oil may also mean hair will need to be washed more frequently.

E. Increased production of hormones prompts sexual thoughts and daydreams in most young people; there is a heightened awareness of sexual attraction.

    1. Release of semen by boys during sleep, called nocturnal emission or "wet dreams," is common at this time. It is also quite normal not to experience them.
    2. Both boys and girls may experience sexual excitement from simply watching or being near someone they are attracted to. They may not understand that the emotions they are feeling are sexual in nature.

3. Sexual fantasies are common at this time.
    a. Some parents feel that this is a natural stage of development and not a matter of concern.
    b. Other parents feel that some daydreams or fantasies are not wrong but others are, and like various facets of human behavior, some fantasies need to be controlled.
4. In general, boys and girls become more interested in each other during puberty.
5. While sexual interest and thoughts are common, it is also quite normal to be sexually concerned, especially in the early years of puberty.

F. Puberty is a time of great shifts of moods for most people.
1. Discomfort and concern about the changes in their bodies and feelings may cause emotional stress.
2. Moods shift quickly and unpredictably.
3. Crying over seemingly small matters is common for both boys and girls. It is nothing to be ashamed of.
4. It helps young people to share their concerns with parents or friends. Often, it is surprising and comforting to discover that other share similar concerns and feelings.

G. Increased feelings of independence are part of the normal development in adolescence.
1. There are shifts between mature behavior and childish behavior.
2. Relationships with parents will begin to change as young people assert their independence, sometimes causing difficulties.

From DeSpelder, L.A. and Strickland, A.L. *Family life education: Resources for the elementary classroom—Grades 4,5,6.* Santa Cruz, CA: Network Publications, 1982.

There are many different ways to show affection to the people we care about.

Lesson 9
Showing Affection

Background and Rationale

The changes that pre-adolescents experience may prompt them to search for more mature and intimate ways to relate to others. As we grow, we learn that how we express affection is an integral part of expressing our sexuality.

For Latino and other bicultural students, there is a special challenge in this process. The challenge is to reconcile what is being taught at home with pressures they feel from the media and peers. The messages in media and popular culture may be in conflict with the values passed down from conservative, traditional Latino families. Students may find themselves struggling to maintain the standards set by their family while adapting to the ways of their peers and modern trends. Accordingly, this can be a confusing time for Latino children, and a time that can cause intergenerational and intercultural conflict.

It's important to note that Latinos are generally a very affectionate people. Children are highly valued, held and touched affectionately. Children are often encouraged to express affection to their family members and other close friends in non-sexual ways (e.g., kisses and hugs as a greeting, girls holding hands, handshakes, men hugging, patting each other on the back, etc.).

In this lesson, students learn to use a continuum as a tool to analyze the range of expressions of affection. Students also have an opportunity to look at what they consider appropriate and inappropriate ways of expressing affection toward someone of the opposite sex.

Teacher Preparation

Read the lesson and familiarize yourself with the procedures. Be aware of and sensitive to the diversity of family structures and support systems that exist among your students. Respect all responses during discussion.

Review the continuum procedure concept.

Make three large signs and place on chalkboard: Least Physical (place on left-hand side), More Physical (place in the middle), Most Physical (place on right-hand side).

Time

Allow one 45-minute class period for this lesson.

Outline of Activities

Activity	**Materials Needed**
Affection Continuum	*Papel en la pared* and markers Least Physical, More Physical, Most Physical signs "Showing Affection" student activity sheet
What's OK? What's Not OK?	"What's OK? What's Not OK?" student activity sheet

Procedure

Affection Continuum

1. Explain that how we express ourselves as males and females is part of our sexuality. Remind students that our treasure chests are filled with stories and lessons from our families that teach us how we are expected to act as boys and girls.

We express ourselves by how we dress and talk, the music we listen to, the sports we play, the hobbies we like, the jewelry we wear, the friends we choose, etc. We also express ourselves by how we show affection toward others.

At first, we learn how to express ourselves from our families. From birth, we are taught many things in many different ways. Some things we learn from our parents, brothers and sisters, aunts and uncles and other family members.

We learn traditions, customs and practices from our families. We also learn different customs and practices from our friends, at school and through the media, such as TV. Sometimes what we learn at home may be different than what we learn from our friends. In some cases, this may cause confusion. It may even cause conflict with our family or friends.

2. Ask students to think about how they express affection to others. Let them brainstorm ideas, and list responses on *papel en la pared.*

   Examples may include: shaking hands, winking, holding hands, hugging, talking, spending time together, doing things for each other, sharing experiences, writing cards or letters, telephoning, giving a gift, confiding in others, smiling, putting arm around shoulder or waist, kissing, making a thumbs-up sign, patting arm or back.

   Comment on the variety of ways we express affection to others. There are appropriate ways to show affection at certain times to certain people. We may not feel comfortable showing affection to everyone in the same way. We should respect how we feel and show affection to others only in ways that feel okay to us.

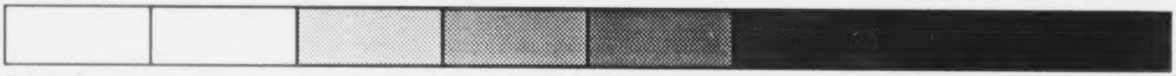
3. Post signs on the chalkboard—the Least Physical on the left-hand side, the More Physical in the middle, and the Most Physical on the right-hand side.

   Tell students that this order is called a **continuum**. A **continuum** is a tool that allows us to see a range of alternatives. Students may not agree with all the alternatives. The purpose of a **continuum** is to show the possibilities that exist. It doesn't show right or wrong; it just shows the possibilities.

4. Tell students that we show affection differently to different people. Ask students for examples of how they would show affection to their grandmother. Ask students where you would locate these examples on the continuum. Write

each response on the appropriate place on the continuum on the chalkboard. The result might be as follows:

Showing Affection To Grandmother/*Abuela:*



Least Physical	*More Physical*	*Most Physical*
smiling at her	hugging	kissing her cheek
writing a letter	patting on back	sitting on lap
calling on the phone	talking in person	combing her hair

5. Direct students to the "Showing Affection" student activity page in their workbooks. Ask them to complete each of the continuums individually. Students can use the list of words or phrases they brainstormed on the *papel en la pared.* They may also think of more ideas and add them to the list. Tell students they will not have to share what they write. Allow 10-15 minutes.

6. When students have completed the activity, lead a discussion of the following questions:
   - What differences and similarities did you find among your continuums?
   - What did you learn about yourself?
   - What kinds of things influence or affect how you express affection?

What's OK? What's Not OK?

1. Explain to students that there are various influences on our lives that are determined by our culture.

   Culture is the sum total of the way we live. It includes our beliefs, values and customs. Culture provides guidelines for the way we think, the way we act and and the way we communicate—both verbally and nonverbally.

   Our values play an important role in defining the appropriateness of our behavior. A value is any belief or quality that is important, desirable or prized. Norms and values define how, when and where it is appropriate and acceptable to express affection. Family members, teachers and friends all play an important role in conveying norms and values.

2. Ask students to mention other influences on their behavior, particularly on their behavior with members of the opposite sex. These influences may in-

clude siblings, peers, church, TV, MTV, movies, videos, music, books and magazines. Mention that norms and values vary from one culture to another, as well as within a culture.

Divide the class into groups of four to six students; attempt to get an equal number of boys and girls in each group. Refer students to the "What's OK? What's Not OK?" student activity sheet in their workbooks. Explain that students' answers will differ, due to varying values and ways of thinking. Tell students to complete the worksheet individually and then discuss their responses and their reasons for each response with group members.

3. When groups have completed their discussions, provide time for a class discussion.

   Lead a discussion of the following questions:
   - What did you learn from discussing the activity sheets within your groups?
   - Were boys' responses different from girls'?
   - Why do you think they were different?
   - Where do we learn what's OK and what's not OK?
   - Why is it important to think about these things before they happen?

Summary

Tell students that taking a look at how we express affection to others and what is OK and not OK is part of growing into adulthood.

The process can help us think more clearly about our choices and how we want to relate to others. It may help us avoid doing things that make us uncomfortable.

Homework Idea

Tell students that music plays a big part in expressing affection, from the words in a song to the way we dance. Music is used as a form of communicating and expressing affection. One romantic way to use music to express affection is called a *serenata*, which means a serenade.

Describe the following scenario to the students:

> A young man hires a band of musicians to accompany him to the home of his loved one. The young woman does not know about the *serenata*—it is a surprise. The band plays romantic ballads (slow songs) outside her bedroom or living room window. The young man has the band play two to three songs.
>
> These songs give the woman a message of how the man feels about her. She responds by turning on the light if she accepts his affection. She leaves the light off if she does not accept his affection. She does not walk outside to greet him. She may thank him at another time.

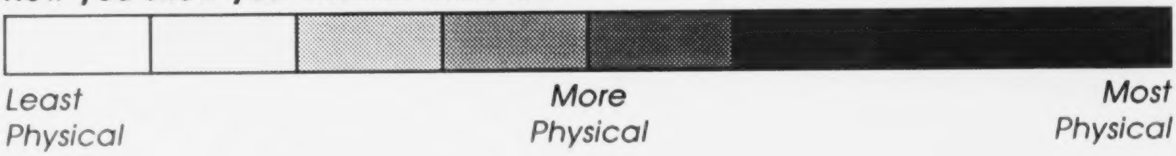
Have students tell a family member about *serenatas* as a way to express affection. Then have them ask how romantic affection was expressed during the family member's youth.

Tell students to write a story about the family member's experience. Then have them write a story about a romantic way to express affection that they could use in this day and age.

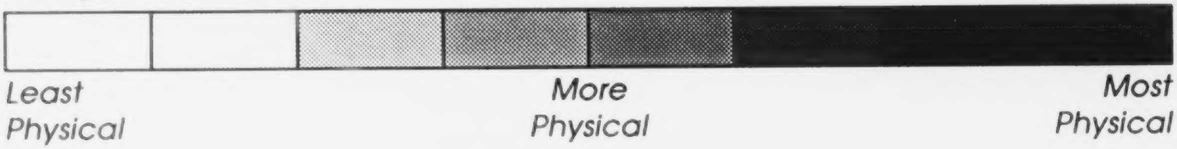
Showing Affection

Use the list of words and phrases on the *papel en la pared* to complete each continuum. Write examples of how you would show **Least, More** and **Most Physical** affection to each of these people.

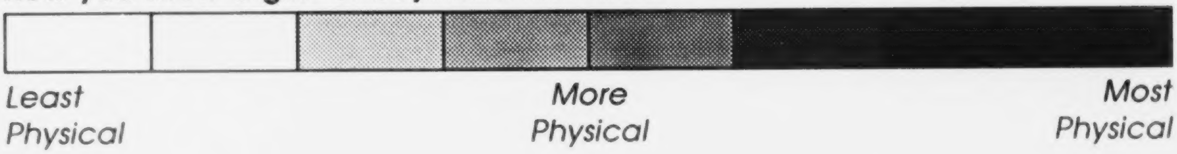
How you show your mother affection:



How you show a close friend affection:



How you show a girl- or boyfriend affection:



Student Activity Sheet

What's OK? What's Not OK?

On this sheet, you can take a look at how you feel and think about behavior toward special friends of the opposite sex.

Circle **OK** if you feel it's OK and **NO** if you feel it's not OK for you to do the following things:

OK **NO** 1. Ask someone to dance with you at the school dance.

OK **NO** 2. Hold hands together at a party.

OK **NO** 3. Have someone visit you at home without parents' permission.

OK **NO** 4. Kiss in the hallway.

OK **NO** 5. Knock a person's book on the floor.

OK **NO** 6. Introduce a special person to your parents.

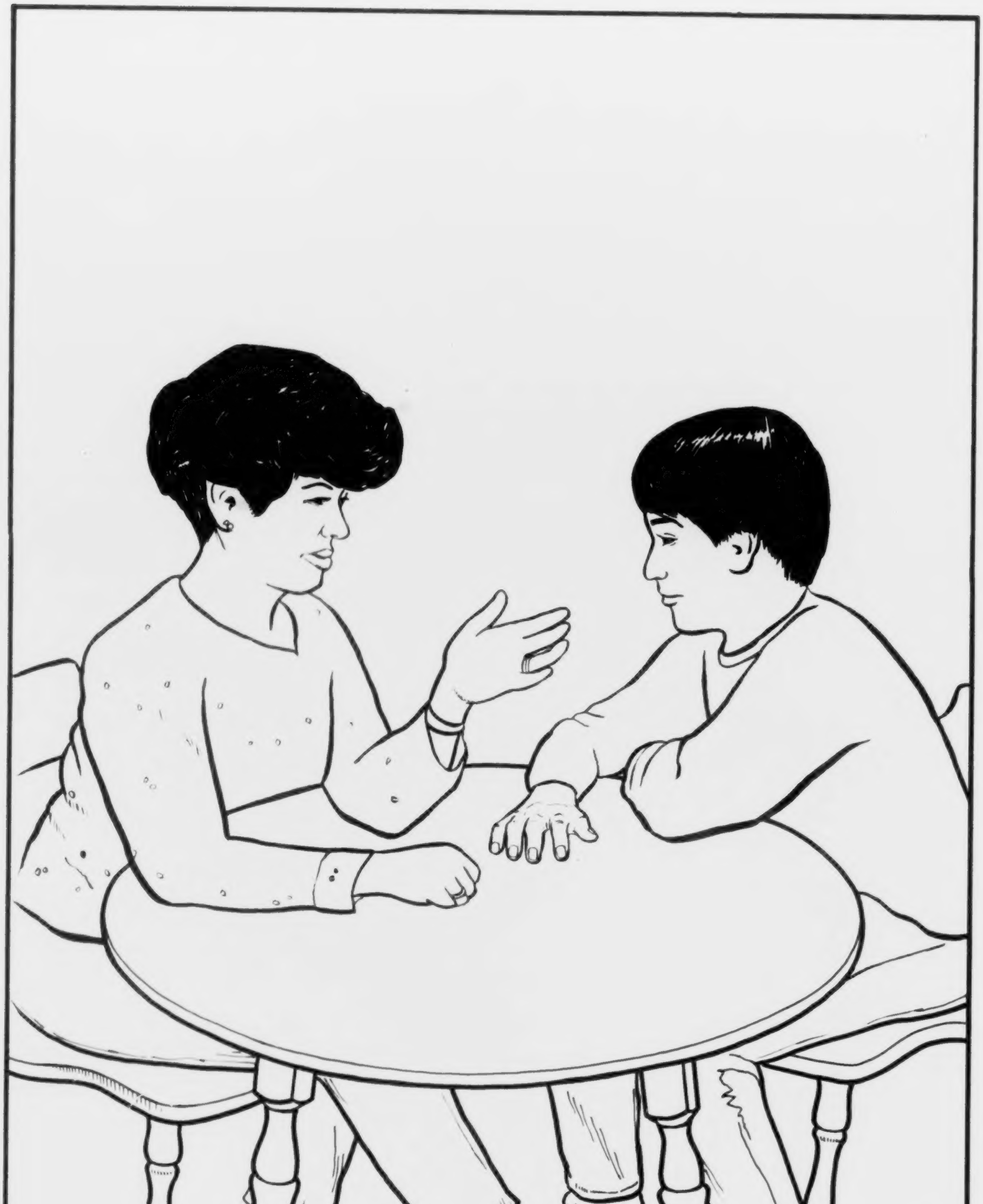
OK **NO** 7. Go out on dates before age 15.

OK **NO** 8. Be alone together without a family member present.

OK **NO** 9. Talk about sex with a close friend.

OK **NO** 10. For girls, ask a boy out on a date.
For boys, go out with a girl who has asked you out on a date.

Adapted from: *Into adolescence: Choosing abstinence*. 1989. Zevin, D. Santa Cruz, CA: Network Publications.



Sharing pláticas is one way to improve communication. Try it!

Lesson 10
Pláticas

Background and Rationale

The final lesson of the curriculum discusses communication and some of the ways Latino families choose to pass on values to their children.

The "Mi Tesoro" story is revisited and discussed. In the second part of the lesson, students are introduced to the *plática,* a tool that can be used to enhance communication in class as well as at home.

Teacher Preparation

Read lesson and familiarize yourself with the *plática* format.

Time

Allow one 45-minute class period for this lesson.

Outline of Activities

Activity	Materials Needed
Communication	"Mi Tesoro" from Lesson 2
Pláticas	"Pláticas" student activity sheet

Procedure

Communication

1. Tell students that this lesson is about communication. Ask students to share their ideas about what communication is. When students have had an opportunity to respond to the question, tell them that for the purpose of this lesson, communication will be defined simply as the exchange of ideas.

   Suggest to students that everyone communicates. There are many different ways and styles of communicating. How we choose to communicate or exchange ideas can vary with the individual, the family and the culture we were raised in.

2. Revisit the "Mi Tesoro" story from Lesson 2. If you like and if time permits, read the story to your students again. Tell students that storytelling is one way Latino families educate their children and pass on important values, including a sense of what is right and wrong.

   In the "Mi Tesoro" story, the mother used the treasure chest as a symbol to help her daughter understand that she needed to regard herself as a wonderful treasure. The mother lovingly advised her daughter to take care of herself and make the right decision. Without being direct, the mother told her daughter a story she could understand. This was the mother's way of supporting and educating her child.

3. Ask students to share with the class some of the ways their families teach them important values.

   One other example is the use of *dichos.*

Dichos are sayings or proverbs that are commonly used to express and pass on values and beliefs in Latino families. Many a parental lecture has been summarized by a *dicho.* Grandparents and older family members are often credited with passing on *dichos.*

Tell students that in the next part of the lesson, they will have an opportunity to try out another communication technique. This technique may help them enhance their conversations with their families at home. The communication tool is called the *plática.*

Pláticas

1. The word *plática* is a Spanish word meaning "chat." Another Spanish word for chat is *charla. Pláticas* may be funny or light, or they can be serious. *Pláticas* communicate special feelings of closeness, friendliness and caring. In this lesson, the *plática* has been adapted as a tool to enhance communication.

   Tell students that they will first try out some *pláticas* with their classmates. Then they can try this technique at home. The take-home *pláticas* are in English and Spanish.

2. Ask students to choose a partner. Refer students to the "Pláticas" student activity sheet in their workbooks. Ask them to read the directions.

   Explain to students that the sentences in the *pláticas* are incomplete. Tell them to take turns responding to and completing the sentences. Allow about ten minutes.

3. When students have completed the *pláticas,* lead a discussion of the following questions:
   - How did it feel to participate in the *plática*?
   - What did you learn about yourself?
   - What did you learn about your partner?
   - How do you think this will work at home?

4. Suggest that this technique is a way to improve verbal communication between two people. Refer students to the take-home *plática,* a parent participation sheet. Suggest that they try this same exercise at home with a family member.

The family *plática* is designed to enhance communication between children and their parents or other important family members, such as aunts, *madrinas*, uncles, *padrinos*, *abuelitos*, etc.

Summary

Acknowledge that part of the beauty of being bicultural is the ability to use different communication styles in different situations. For example, we may use one approach to communicate with our peers and another totally different style with our elders, such as our *abuelitos* (grandparents).

Sometimes being bicultural offers special challenges as we learn to operate in two worlds. One of the special challenges is expecting our families to act and communicate like our friends or even like our teachers.

It is important to remember that most of us do the best we can in our communication with others. Just because teachers and parents have different communication styles doesn't mean that one style is wrong. They are just different. Respecting different styles is part of the beauty of being bicultural, too.

Conclude the lesson by telling students that there are many different ways to improve communication with people we care about. *Pláticas* are one technique that could work with their classmates, their friends and at home. Encourage students to try the *pláticas* out at home and report back to the class.

Pláticas

Find a partner. Take turns completing the sentences. Listen carefully and respectfully. Remember, everyone has a right to his or her own feelings. If you need to clarify what your partner is saying, ask questions. Avoid arguing with your partner. Remember to respect each other.

I am ...

What I like best about being a girl is ...

What I like best about being a boy is ...

I feel good when ...

When I am a woman, I want to ...

When I am a man, I want to ...

My special wish for you is ...

Appendix A

Historical and Ethnographic Profile of Latino or Hispanic Ethnic Groups in the United States

The term Hispanic is used interchangeably with Latino for this text because most of the following information is extracted directly from U.S. Census Bureau and Ford Foundation reports and they have used the term Hispanic.

According to the United States Bureau of the Census, Hispanics are persons who designate themselves as being Mexican, Mexican American, Chicano, Puerto Rican, Cuban or other Spanish Latinos. Working from this criteria, the 1980 census reports 14.6 million Hispanics on the U.S. mainland, or 6.4 percent of the total population.[1] These numbers, however, represent an undercount of the Hispanic populace. An additional but unknown number of Hispanics (both documented and undocumented) add to the "true" population, which has been estimated by some demographers to be well over 20 million.[2] Working from the actual census count, 60 percent of the 14.6 million mainland Hispanics are of Mexican origin, 20 percent are other Hispanic groups, including Central and South Americans, 14 percent are Puerto Ricans and 6 percent are Cubans.[3]

The reality of the Latino population, contrary to popular belief, is a very heterogeneous population including blacks, browns and whites. It is composed of distinct Spanish-origin groups, each concentrated in a different region of the country. While tied together by a common cultural background and language, each of these groups has its own demographics, educational and socio-economic status, perceptions of itself and of its place in U.S. society and internal diversity. In addition, individuals within each of these groups are differentially affected by the process of acculturation. To truly comprehend the complex reality of the Latino population, an understanding of each of the groups that comprise it is needed.

The following sections (Mexican Americans, Puerto Ricans, Cubans and Other Hispanics) are taken directly from *Hispanics: Challenges and Opportunities* (Ford Foundation, 1984).

Mexican Americans

The history of Mexican Americans in the United States, until recently, has largely been one of dispossession, subjugation and economic exploitation. More than 250 years before the 1848 Treaty of Guadalupe-Hidalgo, by which Mexico ceded the northern half of its territory to the United States, Spaniards and later, Mexicans, settled the area that is today the states of Texas, New Mexico, Arizona, Colorado and California.[4] Mexico had first opened its northern region, now Texas, to settlers in 1819, requiring their allegiance to Mexico and their adoption of Catholicism. Feelings of racial superiority, the press of new immigrants, Mexico's abolition of slavery and other factors led these settlers to revolt and create the Texas Republic in 1836, paving the way to further expansion of U.S. territory through the Mexican-American War of 1846-48. For the Mexican population that remained in this territory, it was the southwestward movement of the border and not their movement across it that brought them into the United States. Under the Treaty of Guadalupe-Hidalgo, their land and civil rights were to be protected, as was their right to retain their language, religion and cultural practices.

During the second half of the nineteenth century, the American Southwest was physically, culturally and economically isolated from the rest of the United States. Before 1880, there was little population movement between Mexico and the United States beyond local movements along an ill-defined border. Between 1880 and 1910, however, the southwestern United States experienced rapid economic development encouraged by the subjugation of the region's Native American tribes, the arrival of the railroads and the commercialization of agriculture. During this period, Mexican workers were eagerly sought by U.S. mining, railroad and agricultural interests.[5]

This demand for labor, along with social, political and economic disruptions in Mexico, increased the population of Mexicans in the U.S. to more than one million persons by 1930. At the same time, Americans of European heritage flocked to the West, resulting in large-scale violation of the land-grant protections accorded to Mexican Americans and their subsequent economic and social subordination. Soon, long-settled Mexican Americans were all but indistinguishable from new, economically deprived arrivals from Mexico.

The Great Depression, which brought economic stagnation to the Southwest, caused a backlash against unskilled immigrant labor that led to the deportation to Mexico, between 1929 and 1935, of more than 400,000 workers (including many born in the United States).[6] The pendulum swung back, however, when World War II created labor shortages in the Southwest. Thus, in 1942, a series of intergovernmental agreements between the U.S. and Mexico created the *bracero* program that allowed the importation of Mexican workers for periods of up to six months. Workers were to be paid the prevailing wages and, on paper, to be protected against discrimination. As a result, large numbers of temporary agricultural workers were transported north. Growers benefited from the continuing supply of seasonal helpers who came without families and left when the work was done. Agricultural interests also used braceros as strike breakers.[7]

The bracero program was originally conceived as a temporary wartime measure. U.S. agricultural interests secured its extension and expansion until 1964, when, under pressure from organized labor, it was terminated by Congress. While the program was in operation, more than four million workers were recruited, and at its height, braceros entered the United States at an annual rate of more than 400,000.[8] Also during the program, the Immigration and Naturalization Service made periodic efforts to crack down on undocumented aliens; the largest such effort, "Operation Wetback," resulted in one million expulsions in 1954—including, through indiscriminate enforcement practices, some U.S. citizens.[9] But the bracero program served to revive the traditional pattern of population movement across the U.S.-Mexican border.

In addition to labor shortages, World War II created a new consciousness among many returning Hispanic war veterans. They became less docile and more politically active in the face of discrimination. For Mexican Americans, such new organizations as the G.I. Forum and the Community Service Organization arose and gave rise to new and more capable political leadership. The black protest movement of the sixties also inspired a generation of Mexican Americans to undertake political action and helped to heighten a growing sense of group consciousness.

Legal migration from Mexico was checked by amendments to the U.S. immigration law in 1965, 1976 and 1978. Family reunification provisions, however, allowed many former braceros who had adjusted their status prior to the program's termination to obtain permanent resident status for their immediate families. In this way, the law encouraged immigration as a self-sustaining phenomenon.[10] Illegal immigration also grew rapidly. The 8.7 million persons of Mexican origin counted by the U.S. Census in 1980 is a conservative figure that includes some but not all undocumented aliens.

The Mexican-origin population thus is multigenerational, containing newcomers, both legal and undocumented, as well as families with a long history in the United States. In 1970, 16 percent of the population were foreign-born, 34 percent were second-generation and 50 percent were third-generation or more, implying a broad range of social and economic diversity. Most of these individuals are descended from, or are themselves, unskilled immigrants drawn here to work in the low-wage sectors of the Southwestern economy.[11]

Puerto Ricans

All Puerto Ricans are U.S. citizens by birth, making them unique among Hispanic subgroups. The population is further characterized by a pattern of circular migration that was encouraged, until recently, by cheap airfares. This ease of access has an often adverse impact on Puerto Ricans' socioeconomic status, as it militates against their establishing a firm foothold in either the mainland or the island economy and contributes to other problems of adjustment.

The political status of Puerto Rico is a volatile issue among those who favor commonwealth status, statehood or total independence. It is an issue that dominates Puerto Rican politics—on the island and the mainland. From 1898, at the conclusion of the Spanish-American War, to 1952, Puerto Rico was a territory of the United States. In 1952, it became an *estado libre asociado*, or commonwealth, which allows the island a measure of self-government while it remains part of the United States. Despite the fact that the new arrangement provided Puerto Ricans with a greater measure of self-government, many of the vestiges of colonialism that were present prior to the compact remain. For example, Puerto Ricans have no voting representation in Congress and cannot vote in U.S. presidential elections. However, the president can order Puerto Ricans into battle, as occurred in the Korean conflict, where one out of every forty-two Americans killed was a Puerto Rican. These and similar facts are cited by proponents of both statehood and independence. Supporters of commonwealth status recognize the shortcomings of the present situation but believe they can be ameliorated gradually within the commonwealth framework.

It should also be noted that island residents do not pay federal income taxes, which permits the island to offer major tax advantages to qualifying firms. This allowed the famed Operation Bootstrap to attract new business into Puerto Rico and transform the island from a primarily agricultural society to an industrial one.

Although Puerto Ricans have lived in the continental United States for a century or more, their numbers prior to World War II were small. Affordable air travel and increased employment opportunities on the mainland in the postwar years altered the situation. The 1940 census counted only 70,000 persons of Puerto Rican extraction living on the U.S. mainland; by 1950, the number had increased to more than 300,000 and by 1960, to nearly 900,000. The 1970 census counted 1.4 million persons of Puerto Rican origin on the U.S. mainland and the 1980 census, some two million. While data on the migration of Puerto Ricans between the mainland and the island are limited, crude estimates from airline passenger statistics suggest a decrease in Puerto Rican migration to the mainland from the 1960s to the 1970s, some of the net loss due to reverse migration occurring during the recession years 1970, 1971 and 1976. Indeed, the ebb and flow of Puerto Rican migration appears to depend to a great extent on the relative strengths of the mainland and island economies.[12]

The history of Puerto Rican migration to the United States is similar to that of Mexican Americans in a number of respects. Both flows included large numbers of unskilled laborers seeking work in the low-wage sector of the U.S. economy.[13] Like Mexican Americans, Puerto Ricans on the mainland are highly concentrated regionally; until recently, their migration has been directed primarily to New York City and its surrounding areas. Both groups have been victims of discrimination and prejudice. Reflecting the lateness of their large-scale arrival on the mainland, however, Puerto Ricans did not organize there in significant numbers until the late fifties, well behind the Mexican American community in that respect. Another difference is that Puerto Ricans have always been concentrated primarily in central cities like New York, where their employment outlook has depended on the strength of the local manufacturing and service sectors.[14] Their low wages in the secondary labor market of those sectors, the decline of manufacturing jobs in the Northeast and the high cost of urban living have contributed much to the status of Puerto Ricans as the poorest of U.S. Hispanic groups.

Cubans

Cubans, who in 1980 comprised about six percent of the Spanish-origin population, are the third largest Hispanic group in the United States and the most prosperous. Although the first major Cuban migration to the United States occurred in 1868, in response to the demand for labor in the new tobacco industry of Key West, most Cuban immigration is a product of the past twenty years. In 1950, there were only about 34,000 persons of Cuban birth in the United States. The advent of the Castro regime in January 1959 brought to the United States many wealthy and middle-class Cubans, the first wave of an exodus that brought the number of Cuban-origin persons counted in the census to 125,000 by 1960, to a half a million by 1970 and to 803,000 by 1980.[15]

In addition to the financial, educational and cultural assets of many Cuban refugees, the support of private charitable organizations and the federally funded Cuban Refugee Program of the early sixties contributed much to the success of the Cuban refugee community. A principal aim of the program was to relocate the refugees in communities across the United States, in order to relieve the strain that the Cuban influx was assumed to have placed on the depressed economy of Miami. By the early seventies, however, a significant return migration to Miami had taken place, largely a result of the thriving economy of the city's Hispanic community. Today, some 60 percent of all Cubans in the United States live in the Miami area.

Unlike Mexicans, Cubans and Puerto Ricans show little generational diversity. In 1980, most Cubans were first-and second-generation.[16] This pattern was reinforced by the Marial boatlift of May 1980, in which 125,000 Cubans from lower socioeconomic backgrounds than those in earlier waves entered the United States. The arrival of this latter group, while increasing the Cuban presence in this country, has lowered the socioeconomic profile of the Cuban-origin population as a whole. In addition, their arrival coincides with a period in which opportunities generally have been limited. The experience of these "late" arrivals is thus likely to be less favorable than that of those who came earlier.

Other Hispanics

"Other Hispanics" is a residual census category that covers Central and South Americans, including Spanish-origin Caribbeans—primarily Dominicans—and a group known as Hispanics. It is estimated that between 1950 and 1980, the number of persons from Central and South America enumerated by the census increased from 57,000 to well over a million. The large majority of U.S. Hispanics of Central and South American origin are foreign-born. In 1979, Central and South Americans comprised an estimated 8 percent of the U.S. Latino population.[17] Central and South Americans are a culturally heterogeneous group, concentrated in different regions of the United States according to national origin. Dominicans and Colombians are generally found in New York, for example, while Guatemalans and Salvadorans are found in Los Angeles. Though the Census Bureau provides figures on the number of Central and South Americans by nationality, little is known of the characteristics of this population by national origin.

Like Cubans, but unlike Mexicans and Puerto Ricans, the educational and occupational mix of Central and South Americans spans a wide socioeconomic spectrum. They are represented to a greater extent than Mexicans and Puerto

Ricans in the white- and blue-collar occupational categories, while their presence in farm work is negligible. Also like Cubans, but unlike Mexicans and Puerto Ricans, many are political refugees and asylum seekers in flight from the violence of El Salvador, Guatemala or Nicaragua. Some have come to the United States, either temporarily or permanently, for economic reasons. While much is known about the status of other Latino groups, little is known about how the various Central and South American groups are faring in the United States.

"Hispanos," who reside primarily in the American Southwest, trace their origin to the original Spanish colonists or to subsequent immigration from the Iberian peninsula. Little is known about them, including their precise number. However, of the "Other Hispanics," more than two-thirds were native-born and of native-born parentage. It is this group that most likely represents the Hispanos. While they are most often found in the same states as are Mexican Americans, they are ethnically and culturally distinct. Other Hispanics include Spaniards such as Basques, Catalonians and Spanish gypsies, as well as those who are partly Hispanic and who identify themselves as "Other Hispanic" in the census.

Central Americans

Central America is a narrow piece of land connecting Colombia on the South to Mexico on the north. At present it consists of seven independent states: Guatemala, Belize (formerly British Honduras), El Salvador, Honduras, Nicaragua, Costa Rica and Panama. In the pre-Colombian period, Central America was an area of relatively high native Indian civilizations, situated as it was between the high civilizations of Mexico and Colombia. The Central American civilizations were largely destroyed by the Spanish, who brought their language, religion and culture, which they succeeded to varying degrees in imposing on the indigenous population, as they incorporated the latter into their economic system with various forms of forced labor, debt peonage and slavery. Decimated by European diseases and ill treatment, much of the native population was replaced by African slaves, particularly along the Atlantic coast. The resulting series of mixed races and mixed cultures has characterized the area and reflected its political and economic history.

With the collapse of Spain's American colonial empire in the early nineteenth century, the native-born Spaniards (Creoles) replaced peninsular Spaniards as the region's ruling class. Attempts to create a single Central American state or federation proved unsuccessful, and the isthmus split up into the separate states of Guatemala, El Salvador, Honduras, Costa Rica and Nicaragua. Panama was separated from Colombia by Theodore Roosevelt, who wanted to build the Panama Canal. British colonialism in Belize and Nicaragua, and American adventurism everywhere, complicated the early independence period.

Since the nineteenth century, the United States has maintained political dominance in Central America by repeated direct and indirect military intervention, and by collaboration with local land-owning, military and business oligarchies. Economic domination has been maintained by international corporations and other means (Pearce, 1982). More specifically, by the end of the last century each Central American country began to be locked into a system of economic dependency on the export of one or two crops, usually coffee and bananas. The local landowning elites were encouraged to produce solely for export, and the needs of the local population were completely neglected. Communal Indian lands were lost and Indians were forced to work on coffee and other plantations in semi-slavery. The local elite controlled the land in El Salvador, Honduras and Nicaragua. Unlike coffee, however, banana production gradually came under the control of United States capital, particularly the United Fruit Company.

Present-Day Conditions/Migration to the U.S.

Central American countries have a large concentration of land ownership, and they are ruled by elite military dictatorships (Nicaragua only until 1979). Only Costa Rica has had democracy. The current turmoil in Central America stems from centuries of economic, social and political oppression. The World Council of Churches has documented massacres and other violations of human rights and harassment throughout Central America, including Belize, Costa Rica and Panama, by intelligence and security forces, as well as by paramilitary death squads (Boutilier, 1983).

Until recently, immigration from Central America to the United States, though relatively small, was quite steady. However, the turmoil and chaos that have been prevalent in most of Central America since the mid-seventies have served as the impetus for the sudden and rapid increase of Central American immigration to the U.S. For instance, the sudden great influx from El Salvador and Guatemala between 1978 and 1984 can only be attributed to political factors, i.e., people escaping either from right-wing military dictatorships or left-wing revolutionary movements. In very general terms (and this has been true in Central America), repression drives large numbers of poor people from their homes, while revolutions drive away a smaller number of wealthier people. Recent Central American immigration has been greatest from El Salvador and Guatemala, with only slight increases from Nicaragua, about the same as from Honduras and Costa Rica, which are also suffering economic difficulties.

Although the 1970 census showed that Central Americans had very high levels of income and education compared to other Spanish-origin groups in the United States, the occupational distribution of Central American women was very similar to that of other Latina women. The situation has no doubt changed with the great influx of undocumented immigrants, especially from El Salvador and Guatemala, from a broader range of society, including lower socioeconomic levels. As of 1970, Central Americans in the United States exhibited middle-class characteristics more than any other Latino group, at least officially. By 1984, however, unofficial observations show a much more diversified population in terms of socioeconomic status. The new wave of undocumented migrants may be more consistently working class in their occupational background, particularly those going to the West Coast.

Additional Notes on Central Americans

The continuing influx of immigrants from Central America is changing the nature of many Hispanic communities in the United States. The largest single concentration of Central Americans in the United States is found in the downtown area of Los Angeles.

Although of Spanish-speaking origin, Central Americans differ from other Latino origin groups because of the circumstances surrounding their immigration to the U.S. Most are in this country illegally and, if returned to their country, may be subject to political reprisal.

According to Penalosa (1985), "Because of their growing numbers, their language minority status and their lack of familiarity with the culture of the U.S., Central Americans have been identified as a particularly difficult population to serve."

Since among these populations there are numerous school-age children and adolescents, their entitlement to an education poses an additional challenge to the nation's schools.

Among these populations are speakers of Mayan languages who do not speak Spanish or who have very limited capabilities in that language.

TABLE 1
Persons Reporting at Least One Specific Ancestry Group in the United States: 1980

LATINOS/HISPANICS OF MEXICAN ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Mexican	7,692,619	57%

LATINOS/HISPANICS OF SOUTH AMERICAN ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Argentinia	37,909	
Bolivian	16,048	
Chilian	31,843	
Colombian	156,276	1%
Ecuadoran	87,973	
Peruvian	57,938	
Uruguayan	8,590	
Venezuelan	33,029	
	429,606	3%

LATINOS/HISPANICS OF CENTRAL AMERICAN ORIGIN*

Total U.S.	Number	Percent of Total Hispanics
Costa Rican	26,992	
Guatemalan	62,098	
Honduran	55,565	
Nicaraguan	45,077	
Panamanian	44,754	
Salvadoran	84,757	
	319,243	2%

*Note: These represent significantly underestimated figures. Penalosa contends that as many as 300,000 Salvadorans and 100,000 Guatemalans may reside in the Los Angeles area (Penalosa, 1985).

TABLE 1, continued

LATINOS/HISPANICS OF CARIBBEAN ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Cuban	597,702	4%
Dominican	170,698	1%
Puerto Rican	1,443,862	11%
	2,212,262	16%

LATINOS/HISPANICS OF SPANISH HISPANIC ORIGIN

Total U.S.	Number	Percent of Total Hispanics
Spanish/Hispanic	2,686,680	20%

TABLE 2

Major Distribution of Latinos/Hispanics of Central American Origin

Costa Rican - Northeast/West
Guatemalan - West
Honduran - Northeast/South
Nicaraguan - West
Panamanian - Northeast
Salvadoran - West

Major Distribution of Latinos/Hispanics of South American Origin

Argentinian - Northeast/West
Bolivian - South/West
Chilean - Northeast/West
Colombian - Northeast/South
Ecuadoran - Northeast
Peruvian - Northeast
Uruguayan - Northeast
Venezuelan - South

Major Distribution of Latinos/Hispanics of Caribbean Origin

Cuban - South/Northeast
Dominican - Northeast
Puerto Rican - Northeast

TABLE 3

Dramatic Changes Between 1970 and 1980 Census:

	1970	1980
Costa Rican	26,840	26,992
Guatemalan	26,865	62,098
Honduran	31,150	55,565
Nicaraguan	28,620	45,077
Panamanian	38,196	44,754
Salvadoran	23,502	84,757

These numbers, though demonstrating the rapid growth of Central Americans, are extremely low estimates of the actual numbers of Central Americans found in the United States. The greatest number of persons from Central America have arrived in the U.S. in the last four years. Three years ago the United Nations estimated 250,000 Salvadoran and 80,000 Guatemalan refugees living in the Los Angeles area.

Notes

1. U.S. Dept. of Commerce, Bureau of the Census, *Current Population Reports*, Population Characteristics Series P-20, No. 373 (February 1983), Table 6. Persons of Spanish-origin may be of any race.
2. Passel, Jeffrey S., and Robert Warren, Population Division, U.S. Bureau of the Census. "Estimates of Illegal Aliens from Mexico Counted in the United States Census." Revised version of paper presented at the annual meeting of the Population Association of America, Pittsburgh, Penn., April 14-16, 1983, p. 9.
3. U.S. Bureau of the Census, 1981. "Persons of Spanish Origin by State: 1980" *Supplementary Report* PC80-81-7.
4. Massey, Douglas. "The Demographic and Economic Position of Hispanics in the United States: 1980." Report to the National Commission for Employment Policy, March 1982, p. 7. Editorial Research Reports, *Hispanic America*, Washington, D.C.: Congressional Quarterly, Inc., July 30, 1982, p. 558.
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11. Massey. "The Demographic and Economic Position of Hispanics in the United States," p. 10.
12. Massey. "Patterns and Effects of Hispanic Immigration," p. 23.
13. Massey. "The Demographic and Economic Position of Hispanics," p. 12.
14. Idem.
15. Ibid., p. 13.
16. Ibid., p. 14.
17. U.S. Bureau of the Census. "Persons of Spanish Origin by State: 1980." *1980 Census of Population, Supplementary Report*, PC8-0-S1-7.

18. Ventura, Stephanie J. "Births of Hispanic Parentage, 1980," *Monthly Vital Statistics Report*, Vol. 32, No. 6, Washington, D.C.: National Center for Health Statistics.
19. Until 1970, the Census Bureau shifted the definition of Spanish-origin from decade to decade. Even the 1970 census utilized different and ambiguous measures for its detailed tabulations. This creates problems in establishing long-term trend data on the Hispanic population, including its growth.
20. U.S. Bureau of the Census. "Age, Sex, Race and Spanish Origin of the Population by Regions, Divisions and States: 1980," *1980 Census of Population, Supplementary Reports*, PC 80-S1-1, Washington, D.C.: USGPO; and "Persons of Spanish Origin by State: 1980," *1980 Census of Population, Supplementary Reports*, PC 80-S1-7, Washington, D.C.: USGPO.
21. U.S. Bureau of the Census. *Money Income and Poverty Status of Families and Persons in the U.S.: 1982*. CPR Series P60 No. 140, 1983.
22. U.S. Bureau of the Census, "Characteristics of the Population Below the Poverty Level: 1978." *Current Population Reports*, Series P-60, No. 1224, Washington, D.C., USGPO, pp. 24-30, 187.

Appendix B

Latino Presence in the United States: Demographic Trends and Family Life Issues

Introduction

Latinos in the United States are a multi-racial multi-ethnic group, representing a diversity of cultures, languages, nationalities, citizenship status, educational backgrounds and socioeconomic levels. There is a wide variation in the duration of residence of different Latino groups in the United States, and in the conditions that brought them here. Many have had a long history of residing in the geographic area which is now the United States, while others constitute one of the largest influxes of refugees recently experienced by this country.

The demographics of Latinos suggest that they will play an increasingly significant role in the future of the United States. This, however, may be tempered by an historic pattern of discrimination that has denied Latinos equal access to quality education, employment, and health care, as well as opportunities for full political participation and representation. Family life education programs that stress an appreciation for cross-cultural similarities and differences, enhance self-esteem, promote decision-making and communication skills and thoughtful planning for childbearing, education and career offer one promising approach to increasing the educational, vocational, political and health care opportunities of Latino youth.

In the following pages, the Latino presence in the United States is analyzed with respect to six major areas that have affected their opportunities for education, employment, political participation, and family health. These areas include: (1) population growth, as related to fertility levels and migration; (2) profile of Latino youth; (3) adolescent pregnancy; (4) education; (5) socioeconomic background; and (6) political participation and representation. An understanding of these issues identifies the importance of addressing the concerns of the Latino population through relevant family life education programs.

Population Growth

Current Status and Explanations

A high rate of population growth is one of the most distinctive demographic characteristics of Latinos in the United States. The Latino population increased by 61 percent between 1970 and 1980, as compared to an 11 percent growth for the total U.S. population.[1] In 1980, Latinos comprised 6.4 percent of the U.S. population, while blacks made up 11.7 percent.[2] Between 1980 and 1985, the Latino population grew by 16 percent, or 2.3 million people, to represent about 7 percent of the total U.S. population. The Latino population includes 10.3 million Mexicans, 2.6 million Puerto Ricans, 1.0 million Cubans, 1.7 million Central or South Americans, and 1.4 million of other Spanish origin.[3] Clearly, Latinos comprise a significant part of our country's people.

As their numbers increase, issues concerning the Latino community will have a growing impact upon the rest of the United States society. The quality of education and training available for Latino youth will affect their future jobs and income, and the contributions they are prepared to make to economic and social life. Family life education programs that are culturally relevant to Latinos can provide resources for Latino youth and their families to make decisions about education, training, employment, and childbearing that would promote the health and well-being of this increasingly significant group in our society.

The importance of developing relevant programs for Latinos will be most strongly felt in states with high concentrations of Latinos, such as California, Texas, New York, Florida and Illinois. In these states, Latinos will comprise a large percentage of the future workforce, school-age children, and voters. For example, a recent California state study projected that the Latino population would double from 5.5 million in 1986 to 11.1 million in 2015, comprising almost 30 percent of the population. Another study projected that Latinos would make up over 32 percent of California's population in 2010, equaling the number of whites by

2030. If those currently undocumented are granted amnesty, the growth is expected to be even more dramatic.[4] Addressing the concerns of the Latino community with culturally appropriate programs today could mean that a large percentage of our population will be better educated, healthier, and prepared to participate in social and political life by the year 2030.

There are many issues that currently concern the Latino community, such as access to quality education, training, and employment opportunities, as well as the chance to participate more fully and be better represented in political life. Family life education programs can promote decision-making and communications skills so that Latino youth and their families can consider an increasing range of options for education, employment, careers, and childbearing.

A number of factors contribute to the high rate of population growth among Latinos. Three that are most often cited are high fertility rates, the relative youth of the population, and high levels of migration to the United States. In addition, Latinos have traditionally placed a high value on the family and upon children. Historically, children have been valued both as family members and for their economic contribution from working in the fields to help support the family. A lack of quality medical care has led to high rates of infant mortality and morbidity, so that it was common to have many children in order for a few of them to survive. Many Latinos who have recently immigrated to the United States from rural communities retain a strong desire for many children that developed from the economic needs and lack of medical care in their rural environment.

Latino values about childbearing may change as part of their transition to a more urban lifestyle in the United States. However, if family planning is to be relevant to them during this transition, it must be integrated with comprehensive medical care that addresses more general health needs. Part of the reason that family planning services have not been relevant for Latinos is that these services have often been categorical, focusing strictly on methods of contraception and spacing pregnancies rather than being provided as part of a comprehensive health care program. Effective family planning methods require a strong educational component, as well as comprehensive medical coverage, in order to meet the needs of Latinos.

There are definite gaps in the medical care services that are accessible to Latinas. These gaps are evident in the pattern of Latinas beginning prenatal care in later stages of pregnancy than non-Latinas. For example, 12 percent of Latina mothers waited until the third trimester of pregnancy or received no prenatal care at all in 1980, as compared to 3.5 percent of whites and 9.6 percent of blacks. However, in spite of problems with accessibility of services to Latinas, they tend to have quite healthy babies. The incidence of low birth weight babies born to Latina mothers is relatively comparable to that of whites, and markedly less than that of blacks. In 1980, 5.6 percent of Mexican and Cuban babies were born weighing under 5.5 pounds, as compared to 5.7 percent of whites, almost 9 percent of Puerto Ricans and 12.5 percent of black infants.[5]

Fertility Rates

In 1980, Latino birth and fertility rates were slightly higher than those for blacks, and considerably more than whites. The birth rate, or number of babies born per 1,000 population, was about 14 for whites, 23 for blacks, and 23.5 for Latinos. Differences in fertility rate (the number of live births per 1,000 women age 15 to 44) followed a similar pattern. In 1980, these rates were about 62 for whites, 91 for blacks and 95 for Latinos.[6] Table 1 displays the variation in fertility rates across different Latino groups in 22 reporting states.

TABLE 1

Fertility Rates for Hispanic Subgroups	
Mexican	111.2
Puerto Rican	77.0
Cuban	41.9
Other Latino	75.3
Fertility Rates for Non-Hispanic Whites and Blacks	
White	62.4
Black	90.7

SOURCE: U.S. Department of Health and Human Services, "Health Status of Minorities and Low Income Groups," DHHS publication no. (HRSA) HRS-P-DV 85-1, Washington, DC, 1985, p. 36. Figures represent data from 22 reporting states. "Other Hispanics" includes Central and South American, other and unknown Hispanics.

This data has also been broken down to show fertility rates for the different Latino groups in each of 22 states. Perhaps the most striking aspect of the data is the large variation in fertility rates in different states for the same Latino group. For example, the Mexican rates fluctuated between 100 and 120 in Hawaii, Florida, Nebraska, California, Arizona, Illinois and Texas (listed in ascending order of rates). By contrast, the rates were 32.7 for Arkansas, 32.0 for Georgia,and 27.9 for Maine (based on less than 20 births) with a low of 13.6 in Mississippi.

Unmarried Latinas had almost twice the birth rate of unmarried non-Latinas in 1980 with rates of about 52 and 28, respectively.[7] The heterogeneity among different Latino groups remains apparent, with Puerto Rican rates consistently higher than any other group in all age brackets. The combined birth rates of unmarried women ages 15 to 44 were approximately 75 for Puerto Ricans, 55 for Mexicans, 41 for "Other Hispanics," and 9 for Cubans. This compares to a rate of almost 28 for unmarried non-Latinas. Following a pattern consistent to the one described above, Cuban women had the lowest birth rates of any group, at any age. 1980 data from the entire United States showed birth rates for unmarried whites and blacks as about 18 and 84, respectively. Comparing these figures to those for Latinas, it appears that unmarried Latinas have birth rates that fall approximately halfway between those for whites and blacks.[8]

Latinas tend to have children while they are relatively young, as well as having larger families than their non-Latina counterparts. Data from the 22 states reporting in 1980 showed that Latina fertility was significantly higher than white and black fertility for women 25 years and older. For women under 20, Latina fertility was considerably higher than that for whites, but below the rate for blacks. In the 20 to 24 age bracket, Latina and black rates were comparable, exceeding the white rate by almost 50 percent.

In these same 22 states, there are considerable differences between the fertility rates at different ages among Latino groups, with Mexican women consistently having the highest rates and Cuban women the lowest. In fact, Cuban fertility patterns are quite similar to whites, with the majority of women bearing children between ages 20 and 29. The rates for Cuban and white women are almost identical after age 35. Mexicans and Puerto Ricans have high levels of teenage pregnancy, with rates of almost 96 and 83, respectively, from ages 15 to 19. These rates contrast sharply with the Cuban rate of about 25, which also falls below the white rate of 52. However, as Mexican and Puerto Rican women pass age 20, Mexican fertility is increasingly the higher of the two. By contrast, the fertility rates of Mexicans, Cubans and other Latinos are more similar between the ages of 20 and 29, when the rates for other groups rise to be relatively closer to the Mexican rates. Fertility rates for Puerto Rican women were high in comparison to whites through ages 20 to 24, but then decreased to become roughly comparable from ages 25 to 34. Puerto Rican fertility was relatively high again for women over 35.[9]

In 1984, the lowest fertility rates of the decade were recorded for the general United States population. However, Latinos still had a rate of 86 for women between the ages of 18 and 44. This rate was markedly higher than the black rate of 72 or the white rate of 64.[10] Nonetheless, it is interesting to note that the rates for Latinos and blacks dropped noticeably between 1980 and 1984. In contrast, the white rate rose slightly. The differences between the rates for these three groups thus decreased considerably over the four-year period.

A number of explanations have been offered for the differences between birth and fertility rates of Latinos, blacks and whites. These include poverty, alienation, unemployment, minority status, Catholicism, and lack of utilization of contraception. However, since data from national studies reveal that 49 percent of Latinas use contraceptives, which is comparable to use by non-Latinas, lack of contraceptive use does not appear to be an accurate explanation of higher fertility.[11]

One explanation for higher Latino fertility rates indicated by the literature is the greater desire of Latinos to have children. This desire has often been attributed to cultural values of *familismo*. Familismo is based on the belief that each child will be provided for by God, that having many children indicates greater manhood, and that family relationships can be relied upon in difficult times. However, the actual relationship of these beliefs to contraceptive use is unclear. In fact, one study showed that the husband's desire for a large family was the strongest influence upon a woman's desire to have many children. Women born in Latin America also tended to want larger families than those born in the United States. Finally, older women expressed stronger desires than younger women for large families, which may indicate the historic period in which these women were socialized, wherein women played a more traditional role of wife and mother. Women who had their first child when they were younger tended to desire and have more children.[12]

Another reason for high Latino fertility rates mentioned in the literature is problems of accessibility of services that many Latinos may experience. In these discussions, lack of accessibility is related to lower contraceptive use. However, the study by VanOss Marin, Marin and Padilla (1981) showed that low income Latinas in East Los Angeles reported persistent contraceptive behaviors, despite side effects of contraceptive use and substantial barriers to service delivery. These women generally waited for an hour at their clinic—twice as long as that reported on a national survey. Other problems included high cost, lack of insurance, undocumented status, and lack of childcare.[13]

The combined impact of age, socioeconomic status and education has also been used to explain differences in fertility between Latinos and non-Latinos. One study by Jaffe revealed that when the influences of age, education and income were controlled, Puerto Rican fertility was approximately the same as that for whites, and that fertility of Central and South Americans was 15 percent lower than the white rate. Only the birthrates of Mexican-American women and those from Spain remained markedly higher.[14]

In the future, Latinos as a group will probably continue to have high fertility rates, even though research has indicated that the rates decline as part of the acculturation process. While Latinos who have resided longer in the U.S. have fertility rates more similar to the rest of the population,[15] a continuing inflow of migration to the United States from Latin America is expected in the coming decade. As will be further discussed in the following section, a majority of Latino migrants are married women in their childbearing years.[16] The higher fertility rates of foreign-born Latinos may offset any decreases in the rates of those who have resided longer in the United States. The depressive effects of acculturation on Latino fertility may tend to be masked by the higher rates of new immigrants, causing rates for Latinos as a whole to remain high.

Migration

One of the most important factors in the increase in the Latino population in the United States is the continuing inflow of migration. While multiple discussions at the federal and state policy level are taking place to try to deal with this issue, migrants continue to enter this country under the most adverse conditions, seeking the economic promise of the United States. Although it is difficult to determine exactly how many undocumented Latinos are in the United States, it was recently estimated that 1 million were in California in 1980, 75 percent of which came from Mexico.[17]

Most Mexicans who migrate to the United States are seasonal, temporary workers. In fact, temporary migrants outnumber permanent ones by a margin of eight to one. Many of these migrants are undocumented, and find work in the urban service sectors in California and Texas. One study found that the average stay was about 10 months, after which the migrants returned to their homes for religious holidays or family events. Since they maintain such strong cultural ties to their homeland, have little or no job security, and are highly mobile, these migrants do not tend to become integrated into U.S. society. They live double lives, changing their lifestyles in response to the environment in which they find themselves.[18]

These extensive migration patterns have implications for family life education, partly because married women in their childbearing years form a majority of the migrants coming into the United States.[19] The potential for migrating couples either to have children while they are in this country, or to bring young children with them is thus very great. In addition, the experience of migration is accompanied by economic instability and family disruption, leading to high divorce rates, desertion, child abandonment and domestic violence among recent immigrants.[20] Migration thus places a particular kind of stress upon families that could be addressed in family life education programs. Whether the same families remain in the United States over long periods of time or not, it appears that there will be a substantial population of Latino migrants that form an integral part of this country's workforce. A comprehensive policy for family life education should consider migrants as part of the population that is eligible and deserving of attention.

The need for family life education to address the situation of migrants is likely to grow in the next decade, since the numbers of women and children among seasonal immigrants will probably increase. There are a number of reasons for the rising trend toward migration. First, even with a conservative estimate of stable population growth in Mexico, its population is expected to double in the next 27 years. Scarce jobs and low wages in Mexico provide a strong impetus for migration. In fact, one study showed that ten times more of the women in the sample found employment after migrating to the United States, while 11 percent worked in the service sector with a median wage of $2.70 per hour. Men usually moved from a situation of underemployment in Mexico to one of better and more full employment in the U.S. Migration thus offers better economic opportunities.[21]

Current economic projections in the United States indicate an increasing demand for low paid, semi-skilled labor, particularly in the expanding service sector. As the domestic population ages and fertility rates decline, U.S. companies will have a growing need to import cheap labor from abroad in the 1990s.[22] Some research has suggested that the illegal nature of migrant labor maintains a pool of vulnerable workers who will accept cheaper wages and be more compliant than legal workers.[23] The growing need for workers in particular economic sectors does not imply that legal restrictions on immigration will be relaxed; in fact, this argument indicates that illegal status is an important reason for employers to hire migrant labor.

In summary, high levels of migration and fertility rates are significant causes of population growth. However, a number of studies have shown that both fertility rates and population growth decline with improved socioeconomic conditions and education. These studies suggest that meeting economic and educational needs is as important as the availability of contraception to promote family planning.[24] It also suggests the need to examine other reasons that lie behind the high population growth of Latinos. For example, opportunities for education, training, employment, and political representation influence the possibilities for Latinos to make choices about contraception and family size. All of these opportunities can be hindered by teenage pregnancy, if it leads to a situation where quality education and employment, and thus higher levels of income, are difficult to achieve.

Profile of Latino Youth

Latinos are a young population. In 1985, their median age was 25, as compared to almost 32 for non-Latinos.[24] Almost one-third of Latinos are under the age of 15, in contrast to about one-fifth of the non-Latino population. Whites tend to be older, with approximately 12 percent over age 65, as compared to about 8 percent of blacks and 5 percent of Latinos.[25] As with other characteristics, median ages vary for different Latino groups. For example, in 1985 Mexicans had a median age of 23.3, while it was 24.3 for Puerto Ricans, 28.0 for "Other Spanish" (including Central and South Americans and other Spanish origins), and 39.1 for Cubans.[27] Cubans have a different pattern than that for other groups, indicating the diversity that exists within Latino peoples in the United States.

The relative youth of the Latino population has important implications for public policy on family life education. Since many Latinos are entering their childbearing years and tend to have more children at a younger age than other groups, Latinos will remain a young population through the coming decade. Other groups, and particularly whites, will tend to be an older population concerned with issues such as services for the elderly and Social Security. Latinos will have a greater interest in the areas of education and youth employment. In addition, policy makers will need to be sensitive to the potential social, economic and political consequences that may arise as an older white population increasingly depends upon Social Security taxes paid by an increasingly Latino and black workforce.[28]

Adolescent Pregnancy

In the United States the causes of adolescent pregnancy are currently being reexamined. Since 82 percent of girls who give birth at age 15 or younger are daughters of teenage mothers, these causes appear to be rooted in a cycle of social and economic disadvantage that can be difficult to overcome. Teenage pregnancy has been referred to as the "hub of the U.S. poverty cycle." Seventy-one percent of the women under 30 who receive Aid to Families with Dependent Children are/were teenage mothers.[29] Recent research has projected that 40 percent of today's 14 year olds will be pregnant at least once before they reach 20. With the U.S. leading nearly all developed countries with its incidence of teenage pregnancy in 15 to 19 year olds, and with a high rate of ignorance about reproduction and contraception prevalent among teenagers, family life education is increasingly being considered an important part of school curriculum.[30]

Recent research has indicated that Latinos are strongly affected by the general trend in the U.S. toward high levels of adolescent pregnancy. As a young population, they have a relatively large number of women in their childbearing years. They also tend to have high levels of adolescent pregnancy that fall between those for whites and blacks. For example, during the mid-teenage years of ages 15 to 17, the Latino fertility rate is just over 52, compared to about 22 for whites and 77 for blacks. Fertility rates tend to increase as teenagers get older. Eighteen- and 19-year-old Latinos have a rate of almost 127, far above the white rate of about 68, but lower than the black rate of 146.5.[31]

The need for family life education programs that are relevant to Latinos is clear. Such programs can provide skills for Latino youth and their families to communicate and make decisions about issues of sexuality, contraception, and relationships, as well as goals for education and careers. Developing good communication within the family about these issues can encourage Latino youth and their parents to expand their range of choices.

Education

Within the area of education, inequalities between Latinos, whites and blacks are most sharply revealed. It is difficult to pinpoint the reasons for low educational attainment among Latinos, due to a lack of evaluative data on language usage, the quality of schools attended and the quality of programs offering English to Spanish-speaking people. Differences between particular Latino groups also make it hard to draw general conclusions about Latinos as a whole, as noted above with respect to fertility levels.

However, despite these difficulties, some factors appear to have a greater influence than others on the level of educational attainment among Latinos, including family socioeconomic background, English language ability and nativity. Latinos who come from families with higher incomes and more highly educated parents tend to do better in school than students from families with lower incomes and less educated parents. Fluency in English increases the likelihood both of completing high school and entering college. In general, those born on the U.S. mainland have higher achievement levels, with the possible exception of those who were born elsewhere but entered schools in the U.S. at an early age. As noted numerous times above, Cubans are an exception here. Foreign-born Cubans excel over both Cubans and whites born in the United States.[32]

While the above factors do play a role in the educational attainment of Latinos, the larger context of societal discrimination has played a historic role in "pushing" Latinos out of school. The effects of discrimination and unequal access to quality education are evident when the educational profiles of Latinos, whites and blacks are compared.

In 1980, Latinos had completed less median years of school than whites or blacks. While the median for Latinos was 10.7 years of school, blacks finished 12.0 years and whites 12.5 years. Latinos are thus less likely to finish high school and be eligible for jobs that require a high school degree. Only 60 percent of Latinos between the ages of 14 and 24 had completed high school as of 1984, compared to 75 percent of blacks and 83 percent of whites.[33]

Part of the reason for lower levels of high school graduation among Latinos is that many never complete elementary school. In 1980, close to 16 percent of Latinos 25 years or older had completed less than five years of school, as compared to about 9 percent of blacks and 2.6 percent of whites.[34] This difference in educational attainment influences the number of Latinos who are prepared to continue in higher education and be eligible for employment and training opportunities that require a high school or college degree.

Based on the above discussion, it is not surprising that Latinos are under-represented at the college level. Only about 18 percent of Latinos aged 14 to 24 were enrolled in college in 1984, which was two points lower than the percentage of blacks and eight points lower than whites. However, once Latinos complete high school they enroll in college at a similar rate to whites. For example, 30 percent of Latino high school graduates aged 14 to 24 enrolled in college in

1984, as compared to 34 percent of whites and 27 percent of blacks.[35]

More Latinos are finishing high school and attending college. However, few complete college programs in the usual four-year period, and twice as many Latinos as whites attend two-year colleges. These trends may well reflect the demands on Latino students to have jobs in addition to their studies. Similarly, Latinos are only half as likely as whites to enter universities.[36] As of March 1985, only 8 percent of Latinos had finished four or more years of college, compared to 20 percent of non-Latinos.[37]

Differences in educational attainment also exist for different Latino groups. For example, while 42 percent of Mexican-Americans had completed high school as of March 1985, 63 percent of Central or South Americans living in the United States had reached this educational level.[38]

The educational profile of Latinos has implications for many aspects of family life. One study of Latina female adolescents indicated that education has an important influence upon a woman's choice of lifestyle, her desire for children and her information about contraception. Educational background largely determines the economic value of her time and therefore, affects her employment opportunities and level of income. Education has also been related to a woman's age at marriage, duration of marriage, and attitudes toward family life issues.[39]

Higher educational levels have been linked to decreases in fertility rates. In fact, one study by Bean and Swicegood found that the relationship between education and fertility was stronger for Latinas than for whites. Increases in education had a particularly strong effect upon the fertility of younger Mexican-American women. This trend may have been due to the greater access to resources and opportunities that younger women have compared to older women.[40]

Lack of education and training leads to problems finding jobs and maintaining a steady income. This is particularly evident when examining the incomes of teenage mothers as compared to women who have children in their twenties. Teenage childbearing involves a number of social, economic and health problems for both mothers and their children, including the likelihood that the mother will not finish her education.[41] As a result of lower educational and income attainment, Latina teenage mothers face the increased likelihood of being on welfare, living below the poverty line, parenting as a single mother and having other unplanned children. Children of teenage mothers have been found to repeat more grades in school and have lower levels of academic achievement than children whose mothers were over twenty.[42]

Discriminatory attitudes in society lead teachers to have low expectations of Latinos' ability to achieve. Latinos are often segregated from non-Latinos, attend schools with inadequate staffing and equipment, and experience discrimination from school professionals. The lower levels of educational attainment among Latinos is a result of years of discrimination and low quality schooling that would present obstacles to a student from any background.[43] The development of family life education programs that are relevant for Latinos is thus one part of a larger need to improve the educational experience of Latinos in general.

Family life education will increasingly be called upon to develop programs reflecting diverse audiences of Latino heritage residing in the United States. Part of this unique challenge results from the fact that these individuals have had very different kinds of life experiences including economic, cultural and educational adjustments in their new environment. These individuals may also be walking a cultural value line because of the differences between their new and old homelands, potential conflicts between generations (new and old residents), and adjustments to urban settings after having resided in many rural communities.

Simultaneously, the great variation both within and between Latino groups requires consideration of three important factors: (1) the educator's self-awareness of their categorical and stereotypic thinking; (2) the need to respect and understand both the universal and individual needs of the child, no matter what cultural background they represent; and (3) the educator's role in facilitating ways to accentuate how the diversity contributes to, rather than hinders, the overall strength of the group. This last point is particularly important, since a recognition of the value of cultural diversity involves benefits for all of the children in a classroom. The opportunity to learn about different cultural backgrounds can greatly enhance a child's education, as well as foster positive social attitudes of respect for other people and the varied strengths they have to offer. An educator can play a powerful role in enhancing the self- esteem of children from varied backgrounds by drawing upon their diverse cultures as opportunities to learn and as preparation for life in an increasingly multi-cultural society.

Socioeconomic Background

Socioeconomic inequality is evident in the pattern of low incomes and under-

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employment among Latinos and blacks relative to whites. As the Latino population increases, these discrepancies in income and employment result in a growing number of Latino families living in poverty. For example, 26 percent of Latino families lived below the poverty line in 1983, as compared to 10 percent of whites and 32 percent of blacks.[44] Children are strongly affected by this trend. Almost 39 percent of Latino children were living in poverty in 1983, as compared to 46 percent of blacks and 13 percent of whites.[45]

Wide variations in the proportion of different Latino groups living below the poverty level exist. Puerto Ricans have a higher level of poverty than blacks, with 42 percent of all Puerto Ricans living in poverty in 1985. In 1985, 24 percent of Mexicans, Central and South Americans lived below the poverty line, almost twice the Cuban rate of 13 percent.[46]

Part of the reason that so many Latinos are living in poverty is that the structural pattern of employment, which is directly linked to advanced education, limits their access to jobs that pay as highly as those available to whites. This pattern results in low incomes among blacks and Latinos relative to whites, even when the householder is working a regular job. For example, while the median income for white families was $25,800 in 1983, it was only $17,000 for Latinos and $14,500 for black families. These differences in income might be explained by higher levels of unemployment among blacks and Latinos. However, even in families where the householder is a year-round, full-time worker, the median income for whites was $32,400 in 1983, compared to $23,000 for Latinos and $24,000 for blacks. Thus, the full-time jobs generally available to blacks and Latinos do not pay as well as those available to whites,[47] often because the individual has not been able to achieve the educational level to qualify for jobs which are increasingly technocratic in nature. There is an increasing trend for jobs to be either low-pay and semi-skilled in the service sector or to be high-pay and requiring education or technical skills. Contributing to this bleak picture are the fewer efforts at both the federal and state level to implement job training and education programs which could improve the overall socioeconomic status of Latinos as a group.

Levels of employment and unemployment also contribute to the socioeconomic conditions of Latinos and indicate a pattern of inequality between Latinos, whites and blacks. For example, there were approximately 7.4 million Latinos in the U.S. labor force in March of 1985, which represented a rate of labor force participation comparable to that of non-Latinos. However, the unemployment rate for Latinos was 11.3 percent, which was markedly higher than the 7.4 percent rate of non-Latinos. Puerto Ricans had the highest unemployment rate (14.3 percent) of all the Latino groups. This compares to rates of 12 percent for Mexicans, 11 percent for Central or South Americans, and 7 percent for Cubans. Again, Cubans were strikingly different from the other Latino groups, with a rate that was lower than that for non-Latinos.[48]

Families headed by women without husbands present are much more likely to live in poverty. For example, while about 42 percent of Puerto Rican families lived in poverty in March of 1985, 74 percent of Puerto Rican families headed by women were below the poverty line. This trend is consistent for other Latino groups: while close to 24 percent of Central or South American families lived in poverty, this figure exceeds 47 percent when the families are headed by women. The Mexican rate rises from 24 percent to almost 44 percent and the total rate for Latinos rises from about 25 percent to 53 percent in female-headed households.[49] One point to consider in relation to these figures is that the welfare system may effect family formation by discouraging husbands from remaining in the home. Since unmarried women and women without husbands present are more likely to qualify for Aid to Families with Dependent Children and Medicaid, it is possible that husbands in poor families do not live at home in order to maintain the family's eligibility for public support.[50]

Many of the Latinos living in poverty are thus single women with children. They are part of a general change in the composition of the poor in the United States. As of 1980, 14.6 percent of U.S. households consisted of a woman with children. These households had grown to comprise fully one-half of the nation's poor. Of the 13 million new families that will be formed between 1980 and the year 2000, half are expected to be headed by women.[51] The growth in the population of poor Latinas with children presents an important reason to develop family life education programs that are relevant to their needs.

As discussed above, teenage mothers often have lower levels of education and training, leading to lower incomes. The implementation of culturally relevant family life education programs can provide a resource for Latinas to deal with some of the pressures of economic hardship on family life by encouraging them to make choices about childbearing in the context of other goals for education, job training and careers. In this case, family life programs provide one response to the effects of education and socioeconomic inequality that tend to perpetuate cycles of underemployment and substandard incomes.

Political Participation and Representation

The state of Latino participation in politics and public policy must be understood in the context of many factors discussed in previous sections, such as the history of discrimination in opportunities for employment, income, and education. An additional factor is the inconsistent manner in which undocumented workers are treated in the United States. They are welcomed as a source of inexpensive manpower without any positive rewards for their contribution to the society. Low levels of representation and participation in politics and policymaking are partly a result of these conditions and also help to perpetuate them. Though different researchers emphasize different reasons for the lack of Latino participation in politics, all of them recognize the importance of creating new opportunities for Latino youth to acquire skills, education and training to increase the Latino input into political and policy-making processes. In this case, family life education can play an important role in encouraging Latino youth and families to develop the range of skills that will allow them to participate more fully in political processes.

The development of family life education programs that are culturally relevant for Latinos is thus part of a larger need to increase Latino participation and influence in politics and public policy formation. Family life education addresses important basic issues such as communication and decision-making within the family, goals for education, job training, careers, childbearing, and community participation. These skills and issues affect political participation in a number of ways. First, basic decision-making skills could be applied to the areas of citizenship and political participation. Second, goals for career and education might include training for government service, media work, management skills to run efficient institutions, and fundraising skills. In short, by dealing with choices in a varied range of areas, family life education programs could encourage adolescents to pursue careers that would improve the level of Latino participation and influence in politics and public policy.

The low level of Latino participation in politics is indicated primarily by their level of voter registration and voting activity, which has been consistently and markedly lower than that for whites or blacks. For example, in the 1984 presidential election, about 70 percent of whites, 66 percent of blacks, and only 40 percent of Latinos registered to vote, while 61 percent of whites, 56 percent of blacks, and 33 percent of Latinos reported actually voting.[52]

Different researchers have cited a number of reasons for this low level of Latino participation in the political process. Low voter registration and turn-out rates have been linked to the young median age of Latinos, gerrymandering of political jurisdictions that makes it nearly impossible to win local elections, discrimination, and fears on the part of many Latinos to become naturalized citizens. Poverty, discrimination, voter registration methods, and periodic purging of voter lists are other obstacles to political participation. All of these elements exist in a historical context of oppression that has discouraged many Latinos from developing a culture of voter participation.[53] Other factors that have been suggested include a shortage of strong institutions to consolidate the influence of Latinos as a group; a lack of organized ways to attract funds to promote Latino issues; lack of reliable quantitative research on Latino issues, which would increase understanding of the problems and strengths of the Latino community; the virtual invisibility of Latinos in the media; and drastic under-representation in public office.[54]

Low levels of Latino participation in politics affects the extent to which they are represented in elected offices. In turn, low participation is perpetuated by this lack of representation, since there is rarely an official or a program that articulates Latino interests, except for campaign rhetoric.

There is a history of Latino under-representation in elected offices, even in areas where Latinos comprise a significant part of the population. For example, there were no Latinos on the Los Angeles City Council as of 1982, although Latinos comprised almost 30 percent of the population.[55] After the 1982 elections, there were only 9 Latino voting members of Congress, as well as 2 non-voting members, 1 state governor, and 99 state legislators.[56] Considering that Latinos constitute over 6 percent of our country's people, these figures reveal a striking lack of political representation.[57]

Similar conditions exist for Latinos in the process of public policy formation that takes place in federal bureaucracies. In 1982, Latinos held only 1.7 percent of the Senior Executive Service positions that have the most influence on management and policy issues. They held only 2.7 percent of social science analytic and program evaluation positions, that develop definitions of target populations for programs and formulas for allocation of funds.[58] Without Latino input into the interpretation and implementation of policies, concerns of the Latino community are not likely to be addressed in a culturally appropriate manner.

The lack of Latino participation and representation in politics and public policy formation underscores the importance of providing culturally relevant family life education programs for Latino youth. By fostering abilities to make choices about raising a family in the context of other life goals, family life education might contribute to the development of Latino youth with a broader range of skills and opportunities.

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Sources of Information on Hispanic Organizations and Networks

American G.I. Forum
of the United States
1315 Bright Street
Corpus Christi, Texas 78405

Asociación Nacional
Pro-Personas Mayores
1730 West Olympic Boulevard, Suite 401
Los Angeles, California 90015

Aspira of America, Inc.
205 Lexington Avenue, 12th Floor
New York, New York 10016

Camara de Comercio Latina
de USA (Camacol)
1417 West Flagler St.
Miami, Florida 33135

Confederación de Profesionales
Cubanos
416 Southwest 8th Avenue, Room 301
Miami, Florida 33145
Congressional Latino Caucus
House Annex 11, Room 557
Washington, D.C. 20515

Cuban National Planning Council
300 Southwest 12th Avenue, 3rd Floor
Miami, Florida 33130

Forum of National Hispanic
Organizations
1411 K Street, N.W., Suite 500
Washington, D.C. 20005

Intercultural Development Research
Association
5835 Callaghan Road, Suite 350
San Antonio, Texas 78228

Latino Institute
228 S. Wabash, 6th Floor
Chicago, Illinois 60604

League of United Latin American
Citizens (LULAC)
2590 Morgan Avenue
Corpus Christi, Texas 78405

Mexican American Legal Defense and
Educational Fund
28 Geary Street, 6th Floor
San Francisco, California 94108

Mexican American Women's National
Association (MANA)
1201 16th Street, N.W.
Washington, D.C. 20036

National Association of
Cuban-American Women
3900 Connecticut Avenue, N.W.
Washington, D.C. 20045

National Hispanic Research Network
(La Red)
The University of Michigan
P.O. Box 2148
Ann Arbor, Michigan 48106

National Coalition of Hispanic Mental
Health and Human Services
Organizations (COSSMHO)
1030 15th Street, N.W., Suite 1053
Washington, D.C. 20005

National Concilio of America
2323 Homestead Road, 2nd Floor
Santa Clara, California 95050

National Council of La Raza
1725 I Street, N.W., Suite 200
Washington,, D.C. 20006

National Hispanic Congress on
Alcoholism
2400 O Street
Sacramento, California 95814

National Migrant Referral Project
55 North IH 35, Suite 207
Austin, Texas 78702

National Puerto Rican Forum, Inc.
450 Park Avenue South
New York, New York 10016

Puerto Rican Legal Defense and
Educational Fund
95 Madison Avenue, Suite 1304
New York, New York 10016

Southwest Voter Registration
and Education Project
212 East Houston Street, Suite 401
San Antonio, Texas 78212

Appendix C
Student Workbook Features

Lesson 1
The Treasure Chest

Lesson 1 is about the treasures we carry inside ourselves. These treasures include our cultural heritage and the special ways our families have raised us.

¿Sabes qué?

There are many wonderful treasures in the different Latino cultures.

Here is one example of a treasure from Puerto Rico.

- *Areyto* is a Taino Indian word that means dancing. Hundreds of years ago the Tainos, the native people of Puerto Rico, started a custom of dancing and singing to celebrate weddings, births and other special occasions. As they danced, they sang about their heritage and culture. In a way, these songs and dances served as schools to teach the children about their cultural heritage.

How do you learn about your cultural heritage?

Lesson 2
Mi Tesoro

In Lesson 2, you have an opportunity to read and discuss two stories about how families pass on their values about sexuality to their children.

¿Sabes qué?

Do you know what a *serenata* is? A young man hires a band of musicians to accompany him to the home of his loved one. The young woman does not know about the *serenata*. It's a surprise. The band plays slow songs called ballads outside her bedroom window.

These songs give the young woman a message of how the young man feels about her. If the young woman accepts the young man's affection, she turns on the light. If she doesn't accept it she leaves the light off. The young woman doesn't go out to thank the young man. She may thank him another time.

Lesson 3
Defining Sexuality

In Lesson 3, you and your classmates will have an opportunity to define sexuality. You learn that there are different sides to sexuality.

¿Sabes qué?

There are many ways of expressing yourself as a male or as a female. In the different Latino cultures around the world, there are many ways of expressing and celebrating sexuality.

La quinceañera is a custom that is celebrated among many Latino groups. On a girl's 15th birthday, the girl's family presents her to the community, sometimes by celebrating a mass first.

Then the family and friends of the girl get together and have a party. Usually, the girl's first dance is with her father. If she doesn't have a father, she may dance with an older brother or uncle. This custom celebrates the girl's womanhood.

Lesson 4
Gender Roles and Expectations

Many things influence how you act as a boy or as a girl. In Lesson 4, you have an opportunity to look at how family, peers and media affect how you act.

¿Sabes qué?

Do you know what the word *macho* really means?

Macho means male. In Spanish, this word is also used when referring to male animals. In the United States of America, the word *macho* has been used as a negative term to describe males who think that males are better than females.

The original use of the word *macho* is not negative but positive. *Macho*, when used in Mexico and in other Spanish-speaking countries, also means a man who is a good provider, a man with integrity, a man who is devoted to his family.

Lesson 5
The Conocimiento y Poder Decision-Making Model

Lesson 5 presents the "Conocimiento y Poder Decision-Making Model." This model will help you make better decisions. It can be used in all kinds of difficult and not-so-difficult situations.

¿Sabes qué?

Do you know who Malinche was? Malinche was a very intelligent Mexican Indian woman sold into slavery. She played a very significant role in the history of both Mexico and Spain in the 16th century. Malinche knew how to speak many different languages. Hernando Cortéz recognized her intelligence. He made her his interpreter.

Malinche learned Spanish quickly. She soon became instrumental in Cortéz's plan to conquer Mexico for the Spanish crown. Some people say Malinche was a traitor, that she betrayed Mexico and sold out to the Spaniards. Some people say she was doing what she thought was the right thing to do for her master.

Do you think Malinche had good decision-making skills?

Learn more about this fascinating woman. Go to your library and ask the librarian for a book on Malinche.

Lesson 6

Nel Pastel

(Mexican Slang for "No Way")

In Lesson 6, you learn how to stand up for yourself in difficult situations with your peers. You learn about *nel pastel*, Mexican slang for "no way."

¿Sabes qué?

There are many different ways to say no. Take a look at the ways below and check the ones you know. Be a linguist for the day. Go around asking people if they have heard this way of saying no. Ask if they know what the real meaning is and where it came from. Make your own list of ways to say no.

Different ways to say no

Nel
Nel pastel
De ninguna manera
Ni de fundas
Ni que se te ocurra
No
No tuvieras tu la culpa
Absolutamente no
¡Si chuy!
No puedo
No quiero

Lesson 7

The Reproductive System

In Lesson 7, you will learn about the male and female reproductive system. You will have an opportunity to ask questions and learn more about this fascinating part of the human body.

¿Sabes qué?

Puberty is the period between childhood and sexual maturation when people's bodies undergo hormonal and physical changes. There is a great variation in the ages that young people go through puberty. Most young people will begin puberty between the ages of 9 and 13. But actually, boys may begin puberty as early as age 10 or as late as age 18. Girls may begin puberty as early as age 8 or as late as age 16. Generally, girls go through puberty earlier than boys.

Lesson 8
Changes During Puberty

In Lesson 8, you will learn about puberty and some of the changes you can expect during this time of your life.

¿Sabes qué?

Puberty is the time when children grow into adulthood. Many cultures in the world have a special celebration to mark this special time in a person's life. These celebrations are called rites of passage. The word passage is significant, because the celebration observes the passing from one stage of life to another.

Many Native American tribes have special celebrations for their young people. They realize how important it is to observe this life stage. One example of a Latino rite of passage is *la quinceañera.* (See Lesson 3.)

Lesson 9
Showing Affection

In Lesson 9, you will discuss showing affection and how we choose different ways to express affection to different people. You will also discuss what you and your family feel are appropriate ways to show affection to people of the opposite sex.

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¿Sabes qué?

Latino families, in general, are very affectionate. They like to show others that they care about them. Babies are held and passed around *de brazo en brazo* (from arm to arm). Young teenage girlfriends may be seen walking hand in hand down the street. Young teenage boys may also be seen walking arm in arm.

Greetings, too, involve showing affection. Young people are taught to shake hands each time they greet someone. Hugs and kisses are also used for hellos and good-bys. These are all considered OK ways to show affection.

¿Sabes qué?

Do you know what a *cariñito* is?

Cariño means love or affection; a *cariñito* is a small way to show people you care about them. A simple flower, a small inexpensive gift, a plate of food...these are all *cariñitos*, small ways to say, "I care about you."

Lesson 10
Pláticas

In Lesson 10, you and your classmates will participate in a *plática*, a short conversation. The Spanish word is borrowed to name a technique for improving communication. You will also have an opportunity to do a *plática* with your parents or family at home.

¿Sabes qué?

The Spanish word *plática* means to chat. Another word for *plática* is *charla*. The word *plática* is more commonly used among Mexicans. *Charla* is more commonly used by other Latinos such as Cubans and *puertoriqueños*. Which do you prefer?

Appendix D
Spanish Word List

Abuela: Grandmother.

Abuelitos: Grandparents.

Aire: In the context of this curriculum it is slang for air conditioner.

Albóndigas: A meatball soup with vegetables.

Carnal: A slang term for brother.

Cilantro: An herb used in many Mexican and other Latino dishes.

Conocer: To be aware; to know.

Conocimiento y poder: Awareness and power.

Dichos: A witty and concise saying, usually expressing a value or belief.

Entender: To understand.

Helado: A popsicle or ice cream.

Hija: Daughter.

Integrar: To integrate; to bring it all together.

Mija (mi hija): Slang diminutive from *mi hija* meaning my little daughter.

Mover: To move.

Movimiento: Movement; transformation.

Nel pastel: Mexican slang for "no way."

Nené: Young man.

Papel en la pared: Paper on the wall.

Peña blanca: White cliff.

Piensa bien: Think well.

Piña: Pineapple.

Plática: Chat, or *charla.* In the context of this curriculum it is a tool to improve verbal communication by sharing special feelings of closeness, friendliness and caring.

¿Quién te lo dijo?: Who told you?

Quinceañera: A celebration of a girl's 15th birthday.

Se los lleva la corriente: They get carried away by the current.

Serenata: Serenade.

Sexualidad: Sexuality; a process that begins when we are born, continues while we grow and develop and ends only when we die.

Tamarindo: Tropical fruit with acid-like pulp that is sweetened and made into a syrup used for drinks, candy and *paletas* (popsicles).

Tesoro: Treasure or treasure chest.

Tío: Uncle.

Tortilla: A flat pancake, often made of flour, lard, salt and baking powder.

Appendix E

Parent Participation Sheets

Dear Parents:

In the coming weeks, your children will be taking part in a series of learning activities called *La Sexualidad* (Sexuality). These activities have been developed to provide Latino students with basic information about sexuality.

▼ **Why is it important to communicate with your children about sexuality?**

Children today are constantly bombarded with information about sex and sexuality. There are many different sources of information about sexuality: their friends, television, advertising, popular music and MTV or music videos.

Much of the information they receive from these sources is not useful and often incorrect. Although schools may have good sexuality education programs, these programs cannot take the place of the guidance that you, as parents, can give your children.

We are writing this letter so that together, we can educate our children so they will be well informed and well prepared.

After each lesson, you will receive a parent participation sheet that summarizes the main ideas of the lesson, as well as anything your children should discuss with you as part of the homework assignment.

In addition to the parent participation sheets for each lesson, two Spanish-language fotonovelas have been developed especially to encourage communication at home. These fotonovelas are, *Papí, ¿qué es el sexo?* and *La Quinceañera*.

We hope that the activities will provide many opportunities to share your values and your guidance with your children.

Estimados padres de familia:

Durante las próximas semanas sus hijos estarán participando en una serie de actividades que forman parte del programa de estudios sobre la sexualidad. Estas actividades se han desarrollado para ofrecerle al estudiante latino una base de información sobre el desarrollo, la pubertad y la sexualidad.

▼ ¿Por qué es importante comunicarse con sus hijos sobre la sexualidad?

Los niños de hoy en día están constantemente bombardeados con información acerca del sexo. Ellos pueden recibir información sexual de muchos diferentes medios: sus amigos, la televisión, los anuncios comerciales, la música popular y los videos musicales, etc.

Muy poca de la información que ellos reciben de estos medios es información útil y correcta. Aunque algunas escuelas tengan buenos programas de orientación sobre la sexualidad, estos programas no pueden tomar el lugar de la enseñanza de ustedes, los padres.

Por eso les estamos enviando esta carta, para que juntos podamos educar a nuestros niños para que estén bien preparados y bien informados.

Después de cada lección sobre la sexualidad, los padres recibirán una página que resume las ideas principales de la lección, y cualquier tarea que sus hijos deberían realizar con su ayuda.

Además, como parte del programa de estudios sobre la vida familiar, se han producido dos fotonovelas para ayudarles a ustedes a hablar con sus hijos sobre el desarrollo y la sexualidad. Estas fotonovelas son, "Papi, ¿qué es el sexo"? y "La Quinceañera."

¡Esperamos que las actividades les brinden muchas oportunidades para compartir sus valores y su manera de pensar con sus hijos!

Lesson 1: The Treasure Chest

Here are the main ideas from Lesson 1:

- ▼ All of us have a treasure inside ourselves. This treasure includes our cultural heritage and the values we receive from our families.
- ▼ Just as our families pass on their values and ideas about how we should behave, they also pass on their values about sexuality.
- ▼ Our families are the most important teachers in our lives.

Here's what you can do to help your children with this lesson:

- ▼ Ask your children to explain the poem they read in class.
- ▼ Ask them, "What did you discover in your treasure chest?"
- ▼ Ask yourself, "What do I have inside myself that is like a treasure?" (Perhaps you will recall a favorite song, a special way of thinking about life, a custom or something else that's special to share with your children).
- ▼ Children like to listen to their parents tell family stories. These are treasures they will never forget.

Lección 1: El tesoro

Estas son las ideas principales de la lección 1:

- Cada uno de nosotros lleva dentro de sí mismo un tesoro.
- Este tesoro está compuesto de nuestra cultura, la educación que nos dan nuestros padres, y los valores de nuestras familias.
- Así como nuestras familias nos educan sobre cómo comportarnos, también nos educan sobre la sexualidad.
- Nuestras familias son los maestros más importantes en nuestras vidas.

Sugerencias para ayudarles a sus hijos con esta lección:

- Pídanles a sus hijos que les expliquen el poema que leyeron en la clase.
- Pregúntenles, "¿Qué descubriste adentro de tu tesoro?"
- Pregúntense ustedes mismos, "¿Qué llevo yo dentro de mi alma que es como un tesoro?" Compartan la respuesta con sus hijos.
- Quizás se acuerden de cuando eran niños, alguna costumbre bonita de antaño, una canción favorita, una filosofía especial sobre la vida. Compártanla con sus hijos.
- A los niños les gusta oir a sus padres contar cuentos de familia. Estos cuentos son tesoros que nunca olvidarán.

Lesson 2: Mi Tesoro

Here are the main ideas from Lesson 2:

- Every family educates its children in the best way it can.
- In Latino families, one way to teach children about life is by telling stories that have good examples to follow.
- In this lesson, students read a story about a Latina mother. The mother explains to her daughter that she is like a treasure and that it is important to take care of herself and make good decisions.

Here's what you can do to help your children with this lesson:

- Ask your children to tell you about the stories that they read in class.
- Reassure your children that you want them to ask questions about sexuality. This can help you create an environment of trust at home.

Lección 2: Mi tesoro

Estas son las ideas principales de la lección 2:

- Cada familia educa a sus hijos de la mejor manera posible.
- En las familias latinas, una manera de educar a los niños es contándoles cuentos o ejemplos que se relacionan a la vida real.
- En esta lección una madre latina le explica a su hija que ella es como un tesoro y por eso se tiene que cuidar y tomar buenas decisiones.

Sugerencias para ayudarles a sus hijos con esta lección:

- Pídanles a sus hijos que les cuenten los cuentos que leyeron en la clase.
- Compartan con sus hijos su conocimiento y sus valores sobre la vida.
- Asegúrenles que ustedes quieren que hagan preguntas sobre la sexualidad. Así pueden ustedes crear un ambiente de confianza en su hogar.

Lesson 3: Defining Sexuality

Here are the main ideas of Lesson 3:

- In this lesson, students learn that sexuality is a natural part of development.
- There are many things that affect the development of sexuality. There are physical, emotional and social aspects of sexuality.
- There are many beautiful and healthy ways to express our sexuality that have nothing to do with sexual intercourse.

Here's what you can do to help your children with this lesson:

- Ask your children about the lesson. Ask them what they thought of the explanation of sexuality that was provided.
- Reassure your children that it is OK to ask questions about sexuality.
- Tell your children about customs from your youth and culture.
- Share your values with your children, so they will know what you expect from them.

Lección 3: ¿Qué es la sexualidad?

Estas son las ideas principales de la lección 3:

- En esta lección los estudiantes aprenden que la sexualidad es parte del desarrollo normal de la persona.
- El desarrollo de la sexualidad de la persona tiene que ver con muchos aspectos. Hay aspectos físicos, emocionales y sociales.
- Estos aspectos son parte del crecimiento y la madurez de la persona.
- Hay muchas maneras sanas y bonitas de expresar nuestra feminidad y masculinidad que no tienen nada que ver con el acto sexual.

Sugerencias para ayudarle a sus hijos con esta lección:

- Pregúntenles a sus hijos sobre la lección. ¿Qué pensaron sobre la explicación que dió el maestro?
- Asegúrenles a sus hijos que ustedes quieren que ellos hagan preguntas sobre la sexualidad.
- Cuéntenles de las costumbres de su cultura y de su juventud.
- Compartan sus valores con sus hijos para que ellos sepan lo que ustedes esperan de ellos.

Lesson 4: Gender Roles and Expectations

Here are the main ideas from Lesson 4:

- Young people go through many changes during puberty. There are physical, emotional and social changes.
- In this class, students discuss what is expected socially of males and females.
- Latino children sometimes have to deal with two sets of expectations: Latino family expectations and peer expectations. This can sometimes be difficult for them.

Here's what you can do to help your children with this lesson:

- Talk with your children about what it was like for you when you were young.
- What was expected of females when you were a child?
- What was expected of males when you were a child?

Lección 4: ¿Qué se espera de los varones y de las mujeres?

Estas son las ideas principales de la lección 4:

- ▼ Durante el desarrollo y la pubertad, los niños pasan por muchos cambios.
- ▼ Algunos cambios son físicos. Otros son emocionales y sociales.
- ▼ Esta clase se trata de lo que se espera de los varoncitos y de las mujercitas en el aspecto social.
- ▼ Muchas veces, los niños latinos se enfrentan a expectativas de dos mundos: el mundo de la familia y el mundo de la escuela y de sus compañeros escolares.
- ▼ Esto puede ser un poco difícil para los niños y sus familias.

Sugerencias para ayudarles a sus hijos con esta lección:

- ▼ Pregúntenles a sus hijos sobre el tema de la lección.
- ▼ Hablen con ellos sobre cómo eran los tiempos cuando ustedes eran jóvenes.
- ▼ ¿Qué se esperaba de las mujeres cuando ustedes eran niños?
- ▼ ¿Qué se esperaba de los hombres cuando ustedes eran niños?
- ▼ Hablen con sus hijos sobre lo que ustedes esperan de ellos en estos tiempos.

Lesson 5: The Conocimiento y Poder Decision-Making Model

Here are the main ideas from Lesson 5:

- It is important to know how to make intelligent decisions.
- Young people today have to learn how to confront pressures and situations that can cause problems. Some examples are alcohol and drug abuse, teenage pregnancy and the drop-out problem.
- The *Conocimiento y Poder* model provides students with a good model to use to make decisions.

Here's what you can do to help your children with this lesson:

- Ask your children to explain the *Conocimiento y Poder* model to you.
- Tell your children about a time when you had to make a difficult decision. What was the situation? How did you come to your decision?
- This will help your children know that you, too, have had to learn to make difficult decisions in life.

Para los padres

Lección 5: Conocimiento y poder

Estas son las ideas principales de la lección 5:

- Es importante saber tomar decisiones inteligentes.
- Hoy en día los niños tienen que enfrentarse a muchas presiones y situaciones que pueden causar problemas. Algunos ejemplos son: el abuso de las drogas o el acohol, el embarazo precoz y la deserción escolar.
- Con el método de Conocimiento y poder, los niños tienen un ejemplo en cómo tomar decisiones.

Sugerencias para ayudarles a sus hijos con esta lección:

- Pídanles a sus hijos que les expliquen el método de Conocimiento y poder.
- Cuéntenles a sus hijos alguna decisión difícil que ustedes tuvieron que tomar de jóvenes. ¿Cuál fue la situación? ¿Cómo resolvieron el problema?
- Esto les ayudará a sus hijos a saber que ustedes también tuvieron que aprender a tomar decisiones difíciles en la vida.

Lesson 6: Nel Pastel

(Mexican slang for "no way")

Here are the main ideas from Lesson 6:

- ▼ Sometimes children have to learn to deal with peer pressure.
- ▼ In this lesson, students act out some skits that give them practice on how to confront their peers and say no.
- ▼ Learning to resist peer pressure and saying no is an important skill to have. This will help your children take care of themselves and stay out of trouble.

Here's what you can do to help your children with this lesson:

- ▼ Ask your children to tell you about the skits they acted out in class.
- ▼ Do you remember a time when you were young that you felt pressured by your friends? Tell your children about this experience. Your experience will help strengthen them and their skills.

Para los padres

Lección 6: Nel pastel

(Un "mexicanismo" que quiere decir que "no")

Estas son las ideas principales de la lección 6:

- A veces los niños en la escuela tienen que enfrentarse a las presiones sociales de sus compañeros. En inglés, a esto se le dice "peer pressure."
- En esta lección, los estudiantes actúan en unas escenas y practican cómo enfrentarse a sus compañeros escolares y decir que "no."
- Aprender a decir que "no" es una importante destreza para los jóvenes. Así pueden aprender a cuidarse ellos mismos y a no caer en malos pasos.

Sugerencias para ayudarles a sus hijos con esta lección:

- Pídanles a sus hijos que les expliquen lo que pasó en las escenas que actuaron en la clase.
- ¿Se acuerdan ustedes de alguna ocasión en su niñez, cuando ustedes se sintieron presionados por sus compañeros?
- Cuéntenles a sus hijos esta experiencia. Sus experiencias les ayudarán a fortalezer sus destrezas.

Lesson 7: The Reproductive System

Here are the main ideas from Lesson 7:

- In this lesson, students receive some basic information about the human reproductive system.
- The reproductive system is a natural part of the human body. It is just as natural as any other part of the body.
- It is important to have this kind of information and know how the human body works.

Here's what you can do to help your children with this lesson:

- Ask your children to show you the drawings of the male and female reproduction systems. Ask them to explain to you what they learned.
- Reassure your children that you think it is important to know these things. This will help your children feel less embarrassed to talk to you.
- If you need more information, call the school or go to the library.

Para los padres

Lección 7: El sistema reproductivo

Estas son las ideas principales de la lección 7:

- En esta lección los estudiantes reciben información básica sobre el sistema reproductivo humano.
- El sistema reproductivo es una función humana natural. Es tan natural como cualquier otro sistema del cuerpo humano.
- Es importante tener la información sobre cómo funciona el cuerpo.

Sugerencias para ayudarles a sus hijos con esta lección:

- Pídanles a sus hijos que les enseñen el dibujo del sistema reproductivo de la mujer y del hombre y que les expliquen sobre su contenido.
- Asegúrenles a sus hijos que ustedes piensan que es importante saber estas cosas para que no les de tanta pena hacer preguntas.
- Si necesitan más información, llamen a la escuela o vayan a la biblioteca a buscar más información.

Lesson 8: Changes During Puberty

Here are the main ideas from Lesson 8:

- Puberty is a time of development when children start becoming adults.
- There are many changes that take place during this time. There are physical, emotional and social changes.
- Puberty is different for different people. Not all young people develop at the same rate.

Here's what you can do to help your children with this lesson:

- Ask your children about the lesson on puberty.
- In your own words, explain the changes that your children can expect during this time.
- Read a book or pamphlet on puberty. Ask the teacher for more information.
- Share with your children what going through puberty was like for you.

Lección 8: Cambios durante la pubertad

Estas son las ideas principales de la lección 8:

▼ La pubertad es el período en el desarrollo de los jóvenes cuando cambian de niños a adultos. Las niñas se hacen mujercitas, los niños se hacen hombrecitos.

▼ Ocurren muchos cambios durante este periodo. Hay cambios físicos, emocionales y sociales.

▼ La pubertad es diferente para diferentes personas. No todas las personas se desarrollan al mismo tiempo.

Sugerencias para ayudarles a sus hijos con esta lección:

▼ Pregúntenles a sus hijos sobre el contenido de la lección.

▼ Explíquenles a sus hijos, a su manera, cuales cambios pueden esperar durante la pubertad.

▼ Lean un libro sobre el desarrollo y la sexualidad. Pídanle al maestro que les busque información en español. Lean la fotonovela, "Papi, ¿qué es el sexo"?

▼ Compartan con sus hijos cómo les fue a ustedes durante este tiempo de su desarrollo.

Lesson 9: Showing Affection

Here are the main ideas from Lesson 9:

- During puberty, some children may start expressing an interest in others of the opposite sex.
- It is important for them to know the family's values about showing affection to other young people.

Here's what you can do to help your children with this lesson:

- Tell your children about dating customs that you are familiar with or that you abided by when you were young. Some Latino cultural customs are *quinceañeras*, taking chaperones on dates, going to dances. All of these have to do with social customs that guide young people in the way the family and culture expect them to act.
- Tell your children about what it was like for you when you had your first crush on someone.

Lección 9: Expresando cariño

Estas son las ideas principales de la lección 9:

- Durante la pubertad, los muchachos comienzan a tener interés en quedar bien con compañeros del sexo opuesto.
- Es importante que ellos sepan los valores de la familia tocante a la expresión de cariño entre los jóvenes.
- Hay diferentes maneras apropiadas de expresar cariño.

Sugerencias para ayudarles a sus hijos con esta lección:

- Cuéntenles a sus hijos sobre las costumbres sociales que ustedes conocen o que se usaban cuando ustedes eran jóvenes. Todas estas costumbres sirven como guías para el comportamiento social. Algunos ejemplos son las quinceañeras, el uso de los chaperones, los bailes, etc.
- Cuéntenles sobre cómo se sintieron ustedes la primera vez que se interesaron en alguien del sexo opuesto.

Lesson 10: Pláticas

Here are the main ideas from Lesson 10:

- There are many ways of communicating in the family.
- Each family is different and special.
- In this lesson, the students participate in a *plática* with their classmates. Then they take some family *pláticas* home to do with a family member.
- *Pláticas* are one way to enhance family communication.

Here's what you can do to help your children with this lesson:

- Take some time with your child. Find a place where you can be alone and undisturbed. Take turns completing the following phrases:

Plática

The adult says:	The child says:
I am your...	I am your...
As a boy, I was taught to...	As a boy, I've been taught to...
As a girl, I was taught to...	As a girl, I've been taught to...
What I like best about you is...	What I like best about you is...
You have taught me to...	You have taught me to...
Sometimes I am afraid of...	Sometimes I am afraid of...
I feel proud when...	I feel proud when...
My special wish for you is...	My special wish for you is...

This is just one way you can talk more about your feelings. Try it and see what happens. Remember that each family is different and communicates feelings differently.

Para los padres

Lección 10: Pláticas

Estas son las ideas principales de la lección 10:

- Hay muchas maneras de comunicarnos en la familia.
- Cada familia es diferente y especial.
- En esta clase, los estudiantes participan en una plática con sus compañeros. Luego llevan a sus hogares esta plática para hacerla con sus padres u otro miembro de la familia.

Sugerencias para ayudarles a sus hijos con esta lección:

- Tómense el tiempo y siéntense con sus hijos en un lugar donde no vayan a ser molestados. Tomen turnos completando las frases.

Plática

El adulto dice:	El niño dice:
Yo soy tu...	Yo soy tu...
Como niño (niña) me educaron a...	Como niño (niña) me han educado a...
Lo que me agrada más de tí es...	Lo que me agrada más de tí es...
Tú me has enseñado a...	Tú me has enseñado a...
A veces tengo miedo de...	A veces tengo miedo de...
Me siento muy orgulloso cuando...	Me siento muy orgulloso cuando...
Mi deseo especial para tí es...	Mi deseo especial para tí es...

Esta es nada más una manera de comenzar a hablar sobre los sentimientos con sus hijos. Inténtenlo, a ver qué resultados tienen. Acuérdense que cada familia es diferente y comunica sus sentimientos de diferentes maneras.

Appendix F
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About the Author

Elizabeth Raptis Picco is a former project coordinator and trainer for ETR Associates' Family Life Education Training Program. She has worked in bilingual and special education as an elementary teacher, resource specialist and migrant project coordinator. Ms. Raptis Picco has also worked as an associate editor at McGraw-Hill, Inc.

La Sexualidad Curriculum Unit provides educators with 10 engaging lessons to make sexuality education culturally relevant for Latino youth in grades 5-8. While affirming the traditions and characteristics of Latino families and cultures, this structured curriculum introduces sexuality as a lifelong process that goes beyond physical intimacy. Students explore the many ways of expressing themselves as males and females through lively activities, homework assignments and classroom discussions. Parent participation sheets in both English and Spanish identify each lesson's goals and show parents how they can reinforce the lessons with their child.

La Sexualidad helps students:

✓ identify how their cultural heritage influences their attitudes and feelings
✓ describe ways family and cultural factors affect communication about sexuality at home
✓ demonstrate steps for responsible decision making and peer pressure reversal
✓ understand common physical and social changes that occur during puberty
✓ demonstrate positive ways to communicate questions and concerns about sexuality to the adults in their lives

La Sexualidad is the fourth unit in The "Latino Family Life Education Curriculum Series," which includes *Cultural Pride*, *La Familia* and *La Comunicación*. This series has been developed to strengthen Latino students' self-esteem and to begin to lay the groundwork for preventing high-risk behaviors.

Also available for use with this curriculum unit are *La Sexualidad Student Workbook* and *Papi, ¿qué es el sexo?*, a Spanish language fotonovela that models ways parents can discuss sexuality issues with their children.

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Appendix 16

END

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